

Rig Veda Samhitā

Maṇḍala - 3

(Mantrās of Vishvāmitra Rishi)

(Text in Devanāgarī, Translation and Notes)



R L Kashyap

Rig Veda Samhitā: Third Maṇḍala

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Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture

63, 13th Main, 4th Block East, Jayanagar

Bangalore - 560011 [India]

Tel/Fax: 080-22456315, Mobile: 93412 33221

Email: info@vedah.com

Web: <http://www.vedah.org>

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Rig Veda Samhitā: Third Maṇḍala

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(Text in Devanāgarī, Translation and Notes)

- **Titles and Deities of 62 Sūktās**
- **62 Sūktās or Chapters: Text & Translation**
- **Basic Ideas in Rig Veda**
- **The Journey of Inner Yajna**
- **Others including Subject Index**

R. L. Kashyap



Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore

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**Offered Gratefully to
The Mother & Sri Aurobindo**

The men of strength
who have fashioned excellently the mantra, human beings
who have gone forward eager to hear the Word,
and have illumined for me something of this Truth (SA).

मन्त्रं ये वारं नर्या अतश्चन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्तुतस्य ॥

RV (7.7.6)

Dedicated

In loving memory of

Sri Madhav P. Pandit (1918-1993)

and Professor Saligrama K. Ramachandra Rao (1923-2006)
for their help and encouragement

to the Rishis,
the Pioneers and the path-finders

इदं नमः ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥ RV (10.14.15)

(i) Titles of the 62 Sūktās

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(iii) Note to the Readers

We are happy to present the translation of all the 617 mantrās in the 62 Sūktās of the Third Maṇḍala of Rig Veda along with the text and some explanation. All the mantrās of this Maṇḍala are associated with the Rīṣi Vishvāmītra or his father Gāthi Kaushika or the sons of Vishvāmītra. Most persons who have some knowledge of the epic Rāmāyaṇa or the Purāṇās are aware of the confrontation between Vishvāmītra before he became a rīṣi and Rīṣi Vasiṣṭha. There is no mention of this fight either in this Maṇḍala or the Maṇḍala seven due to the Rīṣi Vasiṣṭha. We have to understand this fight in a symbolic way. The symbolism associated with the confrontation is in appendix 3.

As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala'. For the benefit of the readers who may not have seen these books, we have included the essay, 'Highlights of this translation', as appendix 10 in the section II of this book.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of S or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. In the appendix 9 of this book, we mention the meanings of some of the important words in the mantrās.

We request and urge our readers to read the first 2 essays in the Part II of the book, Appendices, whose titles are listed here:

1. The Basic ideas in Rig Veda
2. Insight into the journey of inner yajna (workings of Agni and Indra)

The reading will greatly help the reader in understanding the contents of Maṇḍala 3.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, riṣhis, power of deities and some of the interesting topics in it.

(iv) Rīṣhi Vishvāmitraḥ

This riṣhi is one of the seven riṣhis listed in the sūkta (10.137), the other six being Bharadvājaḥ Kashyapaḥ, Gotamaḥ, Atriḥ, Jamadagniḥ and Vasīṣṭhaḥ. In this brief essay we will focus only on the information in the text of the Rig Veda mantrās and the *anukramaṇi* giving the names of riṣhis associated with the various sūktās. We will not mention the information in the brāhmaṇa books or purāṇās or the epics like Rāmāyaṇa.

In the *anukramaṇi* (index) the name of the seer is, 'Vishvāmitraḥ Gāthinaḥ', Vishvāmitra, son of Gāthin. Gāthin was also a riṣhi with the name, 'Gāthi Kaushikaḥ' Gāthin, son of Kushika. The sūktās (3.19-3.22) were revealed to this riṣhi.

Vishvāmitra calls himself as the son of Kushika in (3.33.5), (*kushikasya sunuḥ*). Actually Kushika was his grandfather.

There is no mention of either Vishvāmitra or his father Gāthī being kings in RV. They may have been kings before becoming ṛishis. But they were not simultaneously kings and sages such as Janaka or Ashwapati. Kings do not accept gifts from commoners. It is said that Vishvāmitra accepted gifts from Bhoja in (3.53.7).

The word in plural Vishvāmitrāḥ in (3.53.13), Vishvāmitrebhiḥ in (3.1.21), indicates the sons or disciples of Vishvāmitra. There are eight persons with the patronymic Vaishvāmitra indicating Vishvāmitra as their father. They were all ṛishis; we give below the names and the sūktās which were revealed to them. Aṣṭhakāḥ (10.104), Ṛshabhāḥ (3.13, 3.14, 9.71), Kataḥ (3.17, 3.18), Devarātaḥ (1.24-1.30), Pūraṇaḥ, (10.160), Prajāpatiḥ, (3.38, 3.54-3.56), Reṇuḥ (9.70, 9.89) and Madhuchchhandāḥ (1.1-1.10, 9.1). The last one had a son who was also a ṛishi, with the name Jeta Mādhuchchhandasaḥ, to whom (1.11) was revealed.

The word Kushikāsaḥ (sons of Kushika, grand father of Vishvāmitra) occurs in (3.42.9). The word 'Kaushika' occurs in (1.10.11). Here it refers to God Indra who is born as the son in the subtle body of the Ṛishi Madhuchchhandāḥ, belonging to the lineage of Kushika. This does not mean that Indra had a special favourable relation to Kushikās. In many mantrās the god being born in the ṛishi is addressed as the son of the ṛishi.

Jamadagni, a friend of Vishvāmitra appears in (3.53.15) and (7.96.3).

The index lists that the sūktās (1.24-1.30) in Maṇḍala One were revealed to Kṛtrimo Vaishvāmitraḥ Devarāta or Shunashepaḥ Ajigartiḥ. One is not sure whether the two names refer to same person or not. The sūkta (9.3) was revealed to Shunashepaḥ Ajigarti only; there is no mention of the other name.

It is the insight of Sri Aurobindo that all the sūktās of RV has to be studied from the spiritual and psychological view point. Study of RV (1.24-1.30) addressed to Varuṇa by Shunahshepa does not mention the anecdote regarding him and Vishvāmitra.

The offering of cake, *puroḍāsha*, in the rites is frequently mentioned in the Yajur Veda. This word is mentioned in sūktās (3.28), (3.51) and (3.41), 12 times in all. All these three sūktās are due to Vishvāmitra. There is also the mention of the morn-rite, noon-day rite

and the evening-rite. These features indicate that he was well-versed with rituals and their deeper meanings.

The sūкта (3.33) mentions that Vishvāmitra was trying to cross the flooded river with an old cart which was full. He prays to the rivers to allow his car. After some hesitation by rivers and persistence by the ṛṣi, the rivers agree to lower their levels and allow the cart to pass. The discussion on (3.33) in this book indicates briefly the symbolism behind this event. Note that Bharatas were also allowed to cross the river along with Vishvāmitra.

Another feature is the identity of the four mantrās, (3.4.8-11) in Maṇḍala 3 (due to Vishvāmitra) and the 4 mantrās (7.2.8-11) in Maṇḍala 7 due to Vasīṣṭha. In the *anukramaṇi* (index), (3.4) is assigned to Vishvāmitra and (7.2) is assigned to Vasīṣṭha. The earlier commentators do not seem to have noticed this fact. The friendship between Vishvāmitra and Vasīṣṭha as ṛṣhis is indicated in Rāmāyaṇa itself when Vishvāmitra visits Dasharatha. Both the sūktās (3.4) and (7.2) belong to the Āpri family.

The relation of Vishvāmitra to Sudāsa is of interest. (3.53.9) declares that Vishvāmitra stopped the flow of river Sindhu as a favour to Sudāsa. In (3.53.11) Kushikās are asked to loosen the bonds of Sudāsa. Sudāsa also appears in many mantrās of Maṇḍala 7. It is said that Vasīṣṭha was a priest in his court.

Note that (3.53.12) declares that the mantra (*brahma*) of Vishvāmitra protects the race of Bhārata (*bhāratam janam*). (3.53.24) states that sons of Bharata (*bharatasya putrāḥ*) are conscious of that which is ultimate (*apapitvam*).

(3.53.15) states that the seer Jamadagni gave Vishvāmitra a special power of speech which is said to destroy ignorance (*amati*).

The hostility between Vishvāmitra before becoming a ṛṣi and Vasīṣṭha is mentioned in Bālakāṇḍa of Rāmāyaṇa (51.15). We are not concerned with Brāhmaṇa books or epics or later books like Bṛhaddevata or Nirukta (of Yāska). Our question is, 'is there any specific evidence of this hostility between them in Rig Veda?' Usually the four verses (3.53.21-24) dealing with the curses uttered by Vishvāmitra and all the mantrās of (7.104) uttered by Vasīṣṭha are quoted.

In (3.53.21-24), there is no mention of Vasishṭha; similarly in (7.104), (due to Vasishṭha), there is no mention of Vishvāmitra. There is no doubt that these mantrās call for the destruction of their foes. But how one can say that (3.53) is directed against Vasishṭha? Recall Rig Veda mantrās are prior to Rāmāyaṇa or Brāhmaṇa books by at least a thousand years or so. See our comments on (3.53.21-24). Appendix 3 gives the symbolism of the confrontation between Vishvāmitra before he becomes a Rishi and the seer Vasishṭha, occurring in Rāmāyaṇa

Similarly on a certain occasion, the seer Vishvāmitra became mute as it were and could not chant any mantra. The seer Jamadagni comes to his rescue as stated in (3.53.15) and the seer recovers his chanting ability. The commentator S and Yāska state that Shakti, the son o Vasishṭha caused this muteness. The text does not say so.

Summing up the anecdotes connecting Vishvāmitra, Vasishṭha, Sudāsa, Shunaḥshepa have little relevance in our study which focuses on the deeper meaning of Veda mantrās. Maṇḍala 3 has in all 617 mantrās. Even if we omit the six or eight mantrās which are associated with anecdotes of hostility, nothing substantial is lost.

Rishis in Maṇḍala Three

Vishvāmitra Gāthin	1-12, 24-53, 55-62
Gāthī Kaushikā	19-22
Prajāpati Vaishvāmitra	54-56, 38
Ṛshabha Vaishvāmitra	13, 14
Keta Vaishvāmitra	17, 18
Utkila Kātyaḥ	15, 16
Devashravāḥ Devavātaḥ and Bhāratās	23
Eshārtiḥ Kushikaḥ or Gāthinaḥ Vishvāmitra	31
Ghoraḥ Angirasa	36 (part)
Prajāpati Vāchyah	54-56
Jamadagni	62 (part)

(v) Special Features of Maṇḍala Three

It has in all 62 sūktās with 617 mantrās. The most well-known Veda mantra among Hindus is the Gāyatri mantra which is the 10th mantra in the last sūkta of this Maṇḍala, indicated by the triplet (3.62.10). It is addressed to the spiritual sun, the creator, Sūrya-Savitri or Sūrya-Savitṛ. Only three mantrās of this sūkta (3.62.10-12) are dedicated to the Savitṛ. The appendices 4-9 give more information on the deity Savitṛ and the importance of this mantra.

The uniqueness of this Maṇḍala is that most of its sūktās are dedicated to Agni or Indra, i.e., 28 sūktās to Agni and 22 sūktās to Indra. Several sūktās of this Maṇḍala give us a new viewpoint in understanding the secret of the Veda. Recall the sūkta (4.58) is one of the key sūktās, discussed in detail in the essays in the appendices in the SAKSI publication, 'Rig Veda Samhita: Maṇḍala 4'. The information given here complements the information of Maṇḍala 4.

Another specific feature is the Vishvāmītra protects the people of Bhārata, (*bhāratam janam*) given in (3.53.12).

The sūkta 33, a dialogue between the two rivers and Vishvāmītra, has been mentioned earlier.

The only sūkta in the entire RV dedicated to *yūpa* is here, sūkta 8. It is the altar in the yajna. Aitareya Brāhmaṇa declares that, 'certainly yajamāna (Sacrificer) is the *yūpa*'. The mantrās clearly indicate its symbolism.

There are also separate sūktās addressed to Ashvins, Uṣha and the Ṛbhus, the divine artisans and Mitra, the god of love. The sūkta (3.59) given here is the only one dedicated to Mitra alone.

For each of other deities such as Varuṇa, Br̥haspati, Pūṣhan, Mitra-Varuṇa and Soma, there is a subhymn having 3 mantrās in the last sūkta (3.62).

In the mantrās (3.26.7, 3.26.8) the Rīṣhi has the ecstatic experience of complete identification with Agni as the supreme power. There are mantrās like these in other Maṇḍalās such as (4.26), (10.125) etc.

An interesting feature of this Maṇḍala is the repetition of several mantrās in this Maṇḍala and in other Maṇḍalas. (3.1.23) is repeated six times in this Maṇḍala. (3.20.22) has fourteen occurrences in all, two of

them in Maṇḍala 10. The identity of (3.4.5-11) with those of (7.2.8-11) have been noted earlier. (3.7.8) is same as (3.4.7). Note that the count of (10,512) mantrās in RV includes these repetitions. The count of distinct mantrās will be much less.

Some mantrās are posed in the form of questions. (3.54.5) poses the question, 'who knows truly what paths lead to the gods?'. The posing of questions occurs in several mantrās in several Maṇḍalās such as (1.164.18), (10.10.6) etc.

Note that (3.9.9) mentions the number of gods as 3339. This mantra is quoted in the Bṛhadāranyaka U. See the mantra for the explanation.

The symbolism of rain is clearly stated in mantra (3.31.20). It states that the purifying rains (*pāvakaḥ mihaḥ*) take us to the state of bliss that is their other shore. Clearly rain cannot be physical. It represents the dynamical energies which come from the high worlds; they take us back to the state of bliss of the source.

(vi) Symbolism of the Gods

Powers of the Gods

- Agni:** Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power. It can be strengthened by the chants of Veda mantra to Agni. For some more information, see the SAKSI compact book, 'Secrets of Effective Work: Agni's Guidance', p. 45.
- Indra:** He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
- Vāyu:** Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.
- Ashvins:** The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
- Mitra:** The Lord of Love and Harmony.

Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental.
Sarasvati:	The Goddess of inspiration.
Īā:	The Goddess of revelation.
Sarama:	The Goddess of intuition.
Surya:	The Supreme Deity of Light and Force.
Aditi:	The Goddess of Infinity.
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmaṇaspati:	Lord of Mantrās, Gaṇapati.
Maruts:	Life Energies.
Rudra:	The Force of Evolution.
Soma:	The Divine Delight.
Vaishvānara:	Universal Divine Will and Force.
Vasu:	The master of riches.
Viṣṇu:	The Lord of all Space.
Pūṣhan:	The deity of nourishment.

The book, 'Essentials of Rig Veda' has brief essays on all the major gods and goddesses. Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc.

(vii) Some Common Words

“The popular Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of prāṇa) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, herding rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.”

Appendix 9 has the spiritual meanings of some words.

(viii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the complete translations of the 29 sūktās namely 1-29 except 8 and 61, and translation of parts of sūktās 31, 34 and 39. He has also given us extensive commentaries on several mantrās in his book SV. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 33 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume book in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

It is a great pleasure to express our gratitude to Dr. Jaya Prakash Subbanna and his spouse Dr. Poornima staying in Milwaukee, WI, USA, for sponsoring the printing of the book. Earlier they have generously assisted the printing of the two SAKSI volumes namely, 'Rig Veda Samhita: Tenth Maṇḍala' and 'Rig Veda Samhita: Sixth Maṇḍala'. We pray for the Divine Mother's Blessings on the couple and their families in all their endeavors.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the three Maṇḍalās published recently namely tenth, sixth and fourth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement. Thanks to Sreeranga Printers for the neat printing of this book.

On this auspicious occasion of Guru Pūrṇimā, the author offers his thanks and prostrations to all his teachers and all the persons who have assisted him in the various stages of life.

Guru Pūrṇimā
29/7/07

R. L. Kashyap

(ix) Abbreviations

Ar.:	Aranyaka
Bṛh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CWKS:	Collected Works of KS
Ritualists:	These persons, followers of the tenet of Pūrva Mimāmsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Ṛk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
Uṣhṇik (8/8/12):	Uṣhṇik metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Triṣṭup (11.4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44.

Anuvāka 1: Sūktās (1-12)

1. Agni

Riṣhi: Vishvāmित्राḥ Gāthinaḥ

- 3.1.1: I accomplish the labour (of releasing Soma)**
 - 3.1.2: A path to the knowledge beyond mind**
 - 3.1.3: Seeing fire within waters**
 - 3.1.4: Seven mighty rivers increased Agni**
 - 3.1.5: Agni purifies the will of action**
 - 3.1.6: The seven were neither clothed nor naked**
 - 3.1.7: Great and equal companions**
 - 3.1.8: Streams of light drip down**
 - 3.1.9: Moving in secrecy, but himself not secret**
 - 3.1.10: Carried the child**
 - 3.1.11: The work of companions of Agni**
 - 3.1.12: Child of waters and father of ray-cows**
 - 3.1.13: Gods met Agni with the mind**
 - 3.1.14: Milk of immortality for man**
 - 3.1.15: I pray for your friendship**
 - 3.1.16: We come to dwell in your home, O Agni**
 - 3.1.17: Agni is our charioteer in our journey**
 - 3.1.18: Immortal sat in the bodies of mortals**
 - 3.1.19: Create an abundance of riches**
 - 3.1.20: Your eternal and ever new births**
 - 3.1.21: He is set within in birth and birth**
 - 3.1.22: Extend your impulses to us**
 - 3.1.23: The lasting conquest of light**
- [Metre: Trishṭup]**

3.1.1: O Agni, bear me that I may be strong to hold the Soma-delight (1); you have made me a carrier of sacrifice for obtaining knowledge (2). I shine towards the gods (3), I put the stone to its work (4), I accomplish the labour (5); O Agni, take delight in my body (6).¹⁺

[Line 5: (alt.): I attain to the peace;]

3.1.2: We have made the sacrifice with its forward movement (1). May the word increase in us (2); with the fuel, with the obeisance they have set Agni to its work (3). The heavens have declared the discoveries of knowledge of the seers (4). They have willed a path for the strong and wise (5).²

[*grtsāya*: the wise one;

'we' refers to Gods and human beings together. Gods and men kindle this divine force by means of the inner sacrifice. Heaven means pure mentality.

Line 5: They want to make a passage for this divine force which aspires to the knowledge beyond mind.]

3.1.3: Full of understanding, pure in discernment (2), close kin from his birth to earth and heaven (3), he has founded the Bliss (1). The gods discovered the seeing Fire within in the waters (4), in the work of the sisters (5).³

¹ सोमस्य मा तवसं वक्षि अंग्रे (1), वह्निं चकर्थ विदधे यजध्वै (2),

देवान् अच्छा दीद्यत् (3), युञ्जे अद्रिं (4), शमाये (5), अंग्रे तन्वं जुषस्व (6)

⁺ Reading the essay entitled, 'Insight into the journey of the inner yajna' given in appendix 2 may be helpful in understanding this sūkta.

² प्राञ्चं यज्ञं चकृम (1), वर्धतां गीः (2), समिद्धिः अग्निं नमसा दुवस्यन् (3),

दिवः शशासुः विदधा कवीनां (4), गृत्साय चित्तवसें गातुम् ईषुः (5)

³ मयौ दधे (1), मेधिरेः पूतदक्षो (2), दिवः सुबन्धुः जनुषा पृथिव्याः (3),
अविन्दन्तु दर्शतम् अप्सु अन्तः देवासौ अग्निम् (4), अपसि स्वसृणाम् (5)

3.1.4: The seven mighty rivers increased the blissful flame (1), white in his birth, ruddy glowing in his mightiness (2). The horses went up to him as to a new born child (3). The gods gave body to Agni in his birth (4).⁴

[*abhi āruḥ*: went up,

Line 1 (alt.): increased him in his beauty;

The ascent of Agni is described. The word '*ashva*' indicates the consciousness in the form of forces. Agni begins as the material heat and power, manifests secondarily as the Horse and then only becomes the heavenly fire as described in the next rik.]

3.1.5: With his bright limbs he has built wide the midworld (1), purifying the will-to-action by his pure seer-powers (2). Wearing light like a robe around the life of the waters (3), he forms his glories vast and ample (4).⁵

[Lines 1,2: He purifies the nervous life in man, lifting up its limited desires; he purifies the will-in-works (*kratu*) by his seer-powers.

Lines 3, 4: He is no longer limited by the broken activity of desires and instincts. Hence he wears his vast glories.]

3.1.6: He moved all round the (seven) mighty Ones of heaven, who were undevouring, inviolate (1). Neither were they clothed nor were they naked (2). Here young and eternal in one native home (3), the seven Voices held in their womb the one Child (4).⁶

[*anadatīḥ*: undevouring; *adabdhā*: inviolate;

Line 1: The sevenfold waters become the pure mental activity. They reveal themselves as the seven words or fundamental creative expressions of the divine mind, (*sapta vāṇīḥ*, line 4).

Line 2: This life of pure mind is not like ordinary nervous life which devours. They are the eternal truths robed in a transparent veil of

⁴ अवर्धयन् सुभगं सप्त यद्वाहीः (1), श्वेतं जज्ञानम् अरुषं महित्वा (2),
शिशुं न जातम् अभि आरुः अश्वा (3), देवासौ अग्निं जनिमन् वपुष्यन् (4)

⁵ शुक्रेभिः अङ्गै रजं आततन्वान् (1), क्रतुं पुनानः कविभिः पवित्रैः (2).
शोचिः वसानः परि आयुः अपां (3), श्रियो मिमीते बृहतीः अनूनाः (4)

⁶ ब्रह्मजा सीम् अनन्दतीः अदब्धा दिवो यद्वाहीः (1), अवसाना अनग्राः (2).
सना अत्र युवतयः सयौनीः (3). एकं गर्भं दधिरे सप्त वाणीः (4)

mental forms. Because of 'veil', they are not naked. Because of 'transparency', they are not clothed.]

3.1.7: Wide strewn, compact, taking universal forms (1), his energies are in the womb of the light, in the streaming of the sweetnesses (2). Here the milch cows stand nourished and growing (3). Two great and equal companions are the mothers of the Doer of works (4).

[*mahī samīchī*: great and equal; vast and whole]

3.1.8: Upborne, O Son of Force (1), you shine out wide holding your bright and rapturous bodies (2). Where the Bull has grown by the seer-wisdom (4), there the streams of the light and the sweetness drip down (3).⁸

3.1.9: At his birth he discovered the teat of abundance of the Father (1). He loosed forth wide his streams, (loosed forth) wide his nourishing rivers (2). He (Agni) discovered Him (the soul, *jīva*) moving in the secrecy with his helpful comrades (3), with the mighty Rivers of Heaven, but himself in the cave became not secret (4).⁹

[*dhenāḥ*: (nourishing) rivers; milch-cows or ray-cows; *vi*: wide;]

Line 4: 'Becoming not secret' means that Agni has revealed himself in all his universality. He has become the son, the Kumāra.]

3.1.10: He carried the child of the father who begot him (1). One, he fed upon (the milk of) many (mothers) who nourished him in their increasing (2). In this pure male, both these powers (in man) have their common lord (*sapatnī*) and kinsman (*sabandhu*) (3). Guard both in the human being (4).¹⁰

⁷ स्तीर्णा अस्य संहतौ विश्वरूपा (1), घृतस्य योनौ स्रवथे मधूनाम् (2), अस्थुः अत्र धेनवः पिन्वमाना (3), मही दस्मस्य मातरा समीची (4)

⁸ बभ्राणः सूनो सहसो (1), वि अद्यौत् दधानः शुक्रा रभसा वपूषि (2), श्रोतन्ति धारा मधुनो घृतस्य (3), वृषा यत्र वावृधे काव्येन (4)

⁹ पितुः चित् ऊधः जनुषा विवेद् (1), वि अस्य धारा असृजद् वि धेनाः (2), गुहा चरन्तं सखिभिः शिवेभिः (3), दिवो यद्दीभिः न गुहा बभूव (4)

¹⁰ पितुश्च गर्भं जनितुः च बभ्रे (1), पूर्वीः एको अधयत् पीप्यानाः (2), वृष्णे सपत्नी शुचये सबन्धू (3), उभे अस्मै मनुष्ये नि पाहि (4)

[*adhayat*: fed upon; *pīpyānāḥ*: nourished (him) in their increasing;
ubhe: both powers; the physical and mental consciousness;
 Lines 3, 4: The mental and physical consciousness in the human
 being accept Agni as the lord and lover.]

3.1.11: Vast was he in the unobstructed wideness (1), and he grew
 many and glorious, for the waters fed the flame (2). In the native
 seat of the Truth Agni lay down and made his home (3), in the work
 of the companions, the sisters (4).¹¹

[*yashasaḥ*: glorious; the many waters victoriously reach their goal.
 This is the glorious happening;

apasi: work;

Lines 3, 4: The seven rivers (sisters) no longer work separated; they
 work together as indivisible companions.]

3.1.12: (He is) like one moving and upbearing all, in the meeting of
 the great (waters) (1), eager for vision for the Son, straight in his
 lustres (2). He is the Father who begot the shining Ray-cows (3). (He
 is) the child of the Waters, the most strong and mighty Fire (4).¹²

[Lines 3, 4: He (Agni) from whom the Rays were born, now gives
 them this high and supreme birth; he turns them into divine
 knowledge, immortal consciousness.]

3.1.13: One desirable and blissful gave birth to him in many forms
 (2). (He is) a visioned child of the waters and a child of the growths
 of earth (1). The gods too with the Mind met (3), Agni, strong at his
 birth and powerful to act and set him to his work (4).¹³

[*paniṣṭham*: powerful to act; most admirable;

duvasyan: put him to work;

¹¹ उरौ महान् अनिबाधे (1), बन्वर्ध आपो अग्निं यशसः सं हि पूर्वीः (2),
 ऋतस्य योनौ अवशयद् दमूना (3), जामीनाम् अग्निः अपसि स्वसृणाम् (4)

¹² अक्रो न बभ्रिः संमिथे महीनां (1), दिदृक्षेयः सूनवे भाक्ज्जीकः (2),
 उदुस्त्रिया जनिता यो जजान् (3), अपां गर्भो नृत्तमो यद्भो अग्निः (4)

¹³ अपां गर्भं दर्शतम् ओषधीनां (1), वनां जजान सुभगा विरूपम् (2),
 देवासंचित् मनसा सं हि जग्मुः (3), पनिष्ठं जातं तवसं दुवस्यन् (4)

Lines 3, 4: The gods or the divine powers in man using mind as an instrument reach him there, unite around him, set him to the great work of the world in this new, mighty and effective birth (SA).]

3.1.14: Those vast sun-blazings (1), cling to Agni like brilliant lightnings (3). (He is) straight in his lustres (2), and grows as in a secret cave within in his own home (4), in the shoreless wideness (5), and they draw the milk of immortality (for man) (6).¹⁴

[They, in line 6: the sun-blazings in line 1; the shinings of the vast consciousness;]

3.1.15: I pray for you, making sacrifice with my offerings (1). I pray for your friendship and true-mindedness with an utter desire (2). Along with the Gods, fashion protection for your adorer (3), and guard us with your flame-forces that dwell in the house (4).¹⁵

3.1.16: We come to you to dwell with you in your home, O perfect leader of the way (1), holding all opulent things (2). May we overwhelm the hostile army of the undivine powers (4), smiting them with the full stream of inspiration (3).¹⁶

3.1.17: O Agni, you become in us the rapturous ray of intuition of the gods (1), that knows all seer-wisdoms (2). Established in your home, you settle mortals in that dwelling place (3). Achieving their aim, you journey as their charioteer in the wake of the gods (4).¹⁷

¹⁴ बृहन्त इद् भानवो (1), भाक्कजीकम् (2), अग्निं संचन्त विद्युतो न शुक्राः (3), गुह्यं वृद्धं सदसि स्वे (4), अन्तरपार ऊर्वे (5), अमृतं दुहानाः (6)

¹⁵ ईळै च त्वा यजमानो हविभिः (1), ईळै सखित्वं सुमतिं निकांमः (2), देवैः अवो मिमीहि सं जरित्रे (3), रक्षा च नो दम्येभिः अनीकैः (4)

¹⁶ उपक्षेतारः तवं सुप्रणीते अग्रे (1), विश्वानि धन्या दधानाः (2), सुरेतसा श्रवंसा तुजमाना (3), अभि प्याम पृतनायून् अदैवान् (4)

¹⁷ आ देवानाम् अभवः केतुरग्रे मन्द्रो (1), विश्वानि काव्यानि विद्वान् (2), प्रति मर्तान् अवासयो दग्मूना (3), अनु देवान् रथिरो यासि साधन् (4)

3.1.18: In the gated house of mortals, the immortal sat as King (1), accomplishing the things of knowledge (2). Agni shone out in his wideness with his luminous front (3), knower of all seer-wisdoms (4).¹⁸

3.1.19: Come to us with your happy approaches of friendship (1). O mighty one, come in a rapid approach with your mighty protectings (2). (Create) in us the abundance of the delivering riches (3). Create for us our glorious high- worded portion (4).¹⁹

3.1.20: O Agni, these are your eternal births (1), which I have declared to you, ever new births for the ancient flame (2). Great are the offerings of the Soma we have made for the mighty one (3). He is the knower of all births set within, in birth and birth (4).²⁰

3.1.21: (He is) the knower of all births set within in birth and birth (1), (He is) an unceasing flame kindled by Vishwamitra (2). May we abide in a happy right-mindedness (4), in the true thinking of this lord of sacrifice (3).²¹

3.1.22: O forceful God, establish this sacrifice of ours in the gods (1), and take in it your delight, O strong will (2). O Priest of the call, extend to us the vast impulsions (3). O Agni, bring to us by sacrifice the great Treasure (4).²²

¹⁸ नि दुरोणे अमृतो मर्त्यानां राजा ससाद (1), विदथानि सार्धन् (2),

घृतप्रतीक उर्विया वि अद्यौत् अग्निः (3), विश्वानि काव्यानि विद्वान् (4)

¹⁹ आ नो गहि सख्येभिः शिवेभिः (1), महान् महीभिः ऊतिभिः सरण्यन् (2), अस्मे रयि बहलं संतरुत्रं (3), सुवाचं भागं यशसं कृधी नः (4)

²⁰ एता तै अग्रे जनिमा सनानि (1), प्र पूर्याय नूतनानि वोचम् (2), महान्ति वृष्णे सर्वना कृतेमा (3), जन्मन् जन्मन् निहितो जातवैदाः (4)

²¹ जन्मन्जन्मन् निहितो जातवैदाः (1), विश्वामित्रेभिः इध्यते अजंसः (2), तस्य वयं सुमतौ यज्ञियस्य अपि (3), भद्रे सौमनसे स्याम (4)

²² इमं यज्ञं सहसावन् त्वं नो देवत्रा धेहि (1), सुक्रतो रराणः (2), प्र यंसि होतः बृहतीः इषो नो (3), अग्रे महि द्रविणमा यजस्व (4)

3.1.23: Achieve at my call (2), the Revealing Speech (*iṣā*), which is many-actioned (1), (leading to) the lasting conquest of the Light, O Agni (2). May there be for us a Son of our begetting pervading in his birth (4). O Agni, may there be created in us that true thinking of yours (5).²³

[Line 4: Agni himself is born as Son in the body of human aspirant. This mantra occurs in 7 sūktās in this Maṇḍala. Also in TS (4.2.4.3); VS (12.51).

Ilam: see (3.4.8);]

Summary: We give below the substance of the hymn in the words of Kapāli Sāstry. “We shall explain the symbolic meaning, using the words of the Riks. These seven (rivers) are the sevenfold Divine Waters of Truth. The Divine waters brought Agni from the High above to set him here. This Agni, a divine secret, is set in plants on the earth; he is to be manifested by the pressure (friction) of the two tinders of Heaven and Earth. Hence, he is called the child of the Heaven and Earth; and the consciousness of the Pure Mind of Heaven is itself called the *dyauh*. The waking consciousness of the physical mind is symbolized by the Earth. And it is by the strength of the interaction of these two that man has to achieve with effort that secret thing called Agni. In the Divine Waters he is found visible, easily born in all his strength, knowledge and enjoyment and easily approached. White in birth he grows ruddy in his action when he increases. At his very birth the Gods give him splendour, force and body. The seven great rivers (Cows) nourish him. The rivers usually named *dhenavaḥ*, fostering Cows, are here described as Horses. This is the reason: in the Veda the Cow (termed *dhenu*) is the symbol of the power of knowledge, while the Horse is the symbol of force of action. Here Horse is the dynamic force of Life. The *dhenavaḥ*, labouring over Agni on earth in his birth (and sustained) become the waters of the vital or Prāṇa. And this Prāṇa, the life-force, breathes, acts, desires, and enjoys. Agni himself

²³ इलाम् अग्रे पुरुदंसं (1), सनिं गोः शंश्चत्तमं (2), हवमानाय साध (3),
स्यान्नः सूनुः तनयो विजावा (4), अग्रे सा तै सुमतिः भूतु अस्मे (5)

begins first as the material heat, then becomes life-force, Prāṇa and in the end, becomes heavenly Fire. The sevenfold waters thus rise upwards and become the Pure luminous Mind, the Mighty Ones of Heaven. They all take their rise and flow from the highest, the One Truth-Consciousness. The seven Words are the fundamental creative expressions of the Supreme Lord. The Father of all things is the Lord and Male; he is hidden in the secret source of things; that is the supreme (plane of) consciousness. Agni with his companion-gods and with the sevenfold waters ascends to that plane. This ascent to Heaven by Agni in us, mortals, the Sacrificers, is effected without leaving the existence which is the field of the waking state indicated by the term Earth. By this ascent Agni finds the source of the honeyed plenty of the Father of things and, collecting them, pours them out into our lives. He bears and himself becomes the Son — That is why he is the eternal Youth — Kumāra, pure Light, pure Male, Immortal in the mortals. He is perfected as the one Soul in man revealed in its universality.

The Scer-will, the Divine child, the Son of God, his birth here, growth, nourishment by the Waters, the rivers that are Waters, the Cows, that are the Mares — all these do not make coherent sense unless read in their secret symbolic meaning. To construe these without admitting the symbolic imagery would involve us in utter fanciful imagination or lead us to impute incoherent prattles to the seers of the mantrās. Such symbols with their inner meaning unveiled of their own accord, are to be seen in other hymns also such as (4.58). Some of these symbolic images are clearly seen to be preserved in the Purāṇās.”¹]

¹ ‘A New Light on the Veda’, p. 122-123, (SAKSI). This is the English translation of the *bhūmika* of *Siddhānjana* of T.V.K., (Collected Works, Vol. 4)

2. Agni Vaishvānara

(Universal Godhead)

Riṣi: Vishvāmitraḥ Gāthinaḥ

- 3.2.1: We create an understanding for Agni
- 3.2.2: Illumined both earth and heaven
- 3.2.3: Gods brought Agni into being
- 3.2.4: We accept the gift of Agni from Bhṛgu seers
- 3.2.5: He is also the violent Rudra
- 3.2.6: Men desiring work sit around your house
- 3.2.7: Conquest of plenitude
- 3.2.8: All-seeing charioteer of truth
- 3.2.9: Triple fuel of Agni
- 3.2.10: This seer perfected by human aspirations
- 3.2.11: Stirs abroad like a roaring lion
- 3.2.12: Universal godhead has ascended to the midworld
- 3.2.13: Vāyu and Agni
- 3.2.14: Agni is head of heaven whom no darkness can cover
- 3.2.15: No duality in him

[Metre: Jagatī]

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are fourteen such Sūktās in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads.

Note that (3.3) and (3.26.1-3) also deal with Agni Vaishvānara.]

3.2.1: For Agni, we create (2), an understanding like pure light that makes the Truth to grow, for the universal godhead (1). By the thought of the human being, the chanting seer (*vāgathaḥ*) (4), fashions the twofold priest of the call (3), just as the saw carves a chariot (5). and joins him into a whole (6).¹

[Line 6: The chanting seer joins Agni, newly formed, into the whole scheme.

dvīta: two fold; earth and heaven]

3.2.2: He from his birth illumined both earth and heaven (1). He became the desirable Son of the Father and Mother (2). The ageless and inviolable Fire, firmly founded in bliss (4), with his riches of the Light, is the guest of the peoples (5), and is the carrier of offering (3).²

3.2.3: By the will, in the order and law of a delivering discernment (1), the gods brought Agni into being by their perceptions of the Knowledge (2). Shining forth in his greatness with his blazing light (3), I invoke him as the Horse so that I may conquer the plenitude (4).³

[*tāruṣha*: delivering; *dakṣha*: discernment;]

¹ वैश्वानरायं धिषणाम् ऋतावृधे घृतं न पूतम् (1), अग्रये जनामसि (2),
द्विता होतां (3), मनुषश्च बाघतो धिया (4), रथं न कुलिशः (5),
समृण्वति (6)

² स रौचयत् जनुषा रोदसी उभे (1), स मात्रोः अभवत् पुत्र ईड्यः (2),
हव्यवाळग्निः (3), अजरः चनोहितो दूळभौ (4),
विशाम् अतिथिः विभावसुः (5)

³ क्रत्वा दक्षस्य तरुषो विधर्मणि (1), देवासौ अग्निं जनयन्त चित्तिभिः (2),
रुरुचानं भानुना ज्योतिषा महाम् (3), अत्यं न वाजं सनिष्यन्तुपं ब्रुवे (4)

3.2.4: To conquer the supreme bliss of the rapturous godhead (1), and the undeviating plenitude full of the word of illumination (3), we accept (2), from the Bhṛgu seers the gift of Agni that aspires (4), the Seer-Will shining with heavenly light (5).⁴

[Agni is the gift from Bhṛgu which we accept;

Bhṛgu: seers who are both human and divinc; also known as flame seers since they are emanations of Sūrya.]

3.2.5: Having prepared the seat (of the soul), stretching out the ladle of offering (3), men have set here in their front the Fire for the happiness (1). In his plenitude of inspiration (2), (he is) the Violent (*rudra*), the universal in godhead, the bright and beautiful (4), one who accomplishes the seekings of sacrifice of the doers of the works (5).⁵

[*vṛktabarhiṣaḥ*: plucking away (*vṛkta*) the unwanted things and preparing the sacrificial scat (for the soul) (KS); preparing the sacred grass seat (S);]

3.2.6: O Fire, O purifying light (1), having prepared the sacred seat, in their sacrifices (3), men desire the work (4). O invoking priest (*hotar*), around your house (2), men sit around to obtain your intimate alliance (5). (O Agni), found for them the Treasure (6).⁶

[*duva*: work; *kṣhayam*: dwelling; *āpyam*: alliance, (7.15.1);

upasate: to sit near;]

⁴ आ मन्द्रस्य सनिष्यन्तो वरेण्यं (1), वृणीमहे (2), अहंयं वाजमृग्मियम् (3). रातिं भृगूणामुशिजं (4), कविक्रतुम् अग्निं (5), राजन्तं दिव्येन शोचिषा (6)

⁵ अग्निं सुम्नाय दधिरे पुरो जना (1), वाजश्रवसम् (2), इह वृक्तबर्हिषः यतसुचः (3), सुरुचं विश्वदैव्यं रुद्रं (4), यज्ञानां सार्धत् इष्टिम् अपसाम् (5)

⁶ पावकशोचे (1), तव हि क्षयं परि होतः (2), यज्ञेषु वृक्तबर्हिषो (3), नरः अग्ने दुवं इच्छमानासु (4), आप्यमुपासते (5), द्रविणं धेहि तेभ्यः (6)

3.2.7: He filled the earth and heaven (1); he filled the vast Sun-world (2), when he was born and held by the doers of the work (3). Founded in the Bliss (6), the seer is led around for the pilgrim sacrifice (4), for the conquest of the plenitude as if (he is) a horse (5).⁷

3.2.8: Bow down to the giver of the offering, the perfect in the pilgrim-rite (1), the knower of all the births who dwells in the house (3). Set him to his work (2), for he is the all-seeing charioteer of the vast Truth (4). Agni has become the priest of the gods set in front (5).⁸

3.2.9: Triple is the fuel of the mighty and pervading Fire (1), purified by the aspiring immortals (2). One (of three), the fuel of the enjoyment, they have set in the mortal (3); (the other) two have gone to that companion world (4).⁹

3.2.10: This seer and lord of creatures (1), has been perfected by human impulsions everywhere (2), like an axe for sharpness (3). He goes overrunning the high and the low places (4). He holds the child born in these worlds (5).¹⁰

[The importance of human aspiration is indicated.]

3.2.11: The male of the herds has been born in different wombs (2). He stirs abroad like a roaring lion (1, 3). (He is) the universal godhead, the immortal, wide in his might (4). (He) bestows the riches and the ecstasies on the offerer of sacrifice (5).¹¹

⁷ आ रोदसी अपृणत् (1). आ स्वः महत् (2), जातं यदेनम् अपसो
अधारयन् (3), सो अध्वराय परिणीयते कविः (4),
अत्यो न वाजसातये (5), चनोहितः (6)

⁸ नमस्यत हव्यदातिं स्वध्वरं (1), दुवस्यत् (2), दम्यं जातवेदसम् (3).
रथीः ऋतस्य बृहतो विचर्षणिः (4), अग्निर्देवानाम् अभवत् पुरोहितः (5)

⁹ तिस्रो यह्नस्य समिधः परिज्मनो अग्नेः (1), अपुनन् उशिजो अमृत्यवः (2),
तासाम् एकाम् अदधुः मर्त्ये भुजम् (3), उ लोकमु द्वे उपं जामिम् ईयतुः (4)

¹⁰ विशां कविं विस्पतिं (1), मानुषीः इषः सं सीमकृण्वन् (2), स्वधितिं न
तेजसे (3), स उद्धतो निवतो याति वेविषत् (4), स गर्भमेषु भुवनेषु दीधरत् (5)

¹¹ स जिन्वते (1), जठरैषु प्रजज्ञिवान् वृषां चित्रेषु (2), नानन्दन्न सिंहः (3),
वैश्वानरः पृथुपाजा अमर्त्यो (4), वसु रत्ना दयमानो वि दाशुषे (5)

3.2.12: Universal godhead has ascended to the midworld as in the ancient days (1). (He has ascended) gladly by high thoughts to the back of heaven (2). Even as of old he creates the riches for the creature born (3). Wakeful, he travels ever over the same field of movement (4).¹²

[*nākam*: midworld, (3.5.10), heaven (common meaning)]

3.2.13: Mātarishvan has set Agni in his home in heaven (2). (Agni) possesses the Truth, is the master of yajna, is the illumined seer with his utterance of the word (1). We desire the deep thinking Agni for a new and happy movement (4), him with his diverse journeying, his tawny hair of flame (3).¹³

[Mātarishvan: life that grows here in the mother; the deity Vāyu;]

3.2.14: Pure bright, rapid of impulsions in his journeying (1), he is heaven's ray of intuition; he looks upon the Sun-world (2). (He is) standing in the luminous planes, waking in the Dawn (3). Agni is the head of heaven, whom no darkness can cover (4). We desire him with obeisance of surrender, Agni of the plenitudes who is the Vast (5).¹⁴

3.2.15: He is the pure and rapturous Priest of the call, in whom there is no duality (1). He is the dweller in the house, the speaker of the Word, the all-seeing (2). The visioned Fire is placed in the thinking human being (4). He is like a many-hued chariot in his embodiment (3). Him ever we desire and his riches (5).¹⁵

[No duality: When Agni is present, all the apparently opposites like joy and sorrow, pain and pleasure act in a complimentary manner in the journey.]

¹² वैश्वानरः प्रत्नथा नाकम् आरुहत् (1), दिवस्पृष्टं भन्दमानः सुमन्मभिः

(2), स पूर्ववत् जनयन् जन्तवे धनं (3), समानमज्मं पर्येति जागृविः (4)

¹³ ऋतावानं यज्ञियं विप्रमुक्थ्यम् (1), आ यं दधे मातरिश्वा दिवि क्षयम्

(2), तं चित्रयामं हरिकेशम् (3), ईमहे सुदीतिम् अग्निं सुविताय नव्यसे (4)

¹⁴ शुचिं न यामन् इषिरं (1), स्वर्दशं केतुं दिवो (2), रौचनस्थाम् उषर्बुधम्

(3), अग्निं मूर्धानं दिवो अप्रतिष्कुतं (4), तमीमहे नमसा वाजिनं बृहत् (5)

¹⁵ मन्द्रं होतारं शुचिम् अर्द्धयाविनं (1), दमूनसम् उक्थ्यं विश्वचर्षणिम्

(2), रथं न चित्रं वपुषाय (3), दर्शतं मनुर्हितं (4), सदमिद् राय ईमहे (5)

3. Agni Vaishvānara

(Universal Godhead)

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.3.1: He (Vaishvānara) sets the gods the work

3.3.2: Doer of work

3.3.3: He is the effective means of the finding of knowledge

3.3.4: He is the seer with gladness of all planes

3.3.5: Discoverer of the Sun-world

3.3.6: Builds sacrifice by the thought of man

3.3.7: Animate in us the expanding powers

3.3.8: Driver of our thought

3.3.9: The laws of works of this giver

3.3.10: You filled all the worlds

3.3.11: Seeking for perfect works

[Metre: Jagatī]

3.3.1: For the universal godhead, wide in his might (1), his illuminations create the ecstasies to make a path on the foundations of things (2). Since the immortal Fire sets the gods to their work (3), none can corrupt the eternal Laws (4).¹

[*vipa*: illumination; the illumined ones]

3.3.2: He, the doer of works, travels as the Messenger between earth and heaven (1). (He is) man's Priest of the call, seated within him, and is set in his front (2). Agni, missioned by the gods, rich with the Thought (4), envelops the Vast Home with his light (3).²

[*iyate*: travels; *dasma*: doer of works, (10.7.1);

bṛhantam kṣhayam: vast home; this is wide-world (*uru loka*) or *svar*, the Sun world, mentioned in (6.47.8) & others.]

¹ वैश्वानरायं पृथुपाजसे (1), विपो रत्नां विधन्त धरुणेषु गातवे (2).

अग्निर्हि देवान् अमृतो दुवस्यति (3), अथा धर्माणि सनता न दूदुषत् (4)

² अन्तर्दूतो रोदसी दस्म ईयते (1), होता निषत्तो मनुषः पुरोहितः (2).

क्षयं बृहन्तं परि भूषति द्युभिः (3), देवेभिः अग्निः इषितो धियावंसुः (4)

3.3.3: (He is) the ray of intuition of their sacrifices, effective means of the finding of knowledge (1). The illumined seers greatedened Agni by their awakenings to Wisdom (2). The doer of sacrifice desires the things of his happiness (4), (from Agni) whose words have built the works of sacrificer into a harmony (3).³

3.3.4: Agni is the father of sacrifice, the Mighty Lord of the wise (1). He is the measure and the manifestation of knowledge for the priests of the word (2). He enters into earth and heaven with his manifold shape (3). Many delightful things are in him (4); he is the seer who has gladness of all the planes (5).⁴

[*bhandate*: who has gladness (*bhandamāna*: glad, 3.2.12)]

3.3.5: The delightful Agni, with his chariot of delight, luminous in the way of his workings (1), has been set in this world in his beauty and glory by the gods (5). (He is) the universal godhead, is seated in the waters, is the discoverer of the sun-world (2). (He) enters into the depths and is swift to cross beyond (3), is rapt in his might, he bears in himself all things (4).⁵

[*bhūrṇim*: one who bears; *tūrṇi*: swift;]

3.3.6: Agni with the gods and creatures which are born (1), builds the sacrifice in its many forms by the thought of man (2). He moves between earth and heaven as their charioteer bearing them to the achievement of their desires (3). He is swift in motion and is a dweller in the house driving off every assailant (4).⁶

³ के॒तुं य॒ज्ञानां॑ वि॒दथ॑स्य॒ साध॑नं (1), वि॒प्रा॒सो अ॒ग्निं म॑हयन्त॒ चित्ति॑भिः (2), अपा॑सि॒ यस्मि॑न्नधिं॒ स॒दधुः॑ गि॒रः (3), तस्मि॑न् सु॒प्तानि॑ यज॑मान॒ आ च॑के (4)

⁴ पि॒ता य॒ज्ञाना॑म् अ॒सुरो॑ वि॒पश्चि॑तां (1), वि॒मान॑म् अ॒ग्निः व॒युनं॑ च वा॒घता॑म् (2), आ वि॒वेश॑ रोद॑सी भूरि॑वर्षसा (3), पु॒रुषि॑यो (4), भ॑न्दते॒ धाम॑भिः क॒विः (5)

⁵ च॒न्द्रम॑ग्निं च॒न्द्रर॑थं ह॒रि॒ब्रतं॑ (1), वै॒श्वान॑रम् अ॒प्सुष॑दं स्व॒र्विद॑म् (2), वि॒गाहं॑ तू॒र्णि (3), तवि॑षीभिः आ॒वृ॒तं भू॒र्णि (4), दे॒वासं॑ इ॒ह सु॒श्रियं॑ दधुः (5)

⁶ अ॒ग्निः दे॒वेभिः॑ मनु॑षश्च ज॒न्तुभिः॑ (1), तन्वा॑नो य॒ज्ञं पु॑रु॒पेश॑सं धि॒या (2), र॒थीः अ॒न्तरी॑यते॒ साध॑त् इष्टि॑भिः (3), जी॒रो द॑मू॒ना अभि॑शस्ति॒चात॑नः (4)

[Line 2: The sacrifice is built by the thought of man (*dhīya*). Clearly the outward yajna ritual is only one aspect of this yajna.]

3.3.7: O Agni, come near to us in a life rich with offspring (1). Nourish us with energy (2); illumine our impulsions (3). Animate in us the expanding powers of the Vast, O wakeful Flame (4). You are the aspirant strong in will for the gods and the illumined seers (5).⁷

3.3.8: To the mighty one, the lord of the peoples, the Guest (1), men ever (2), give expression for their growth with obeisance, with swift urgings (5). (He is) the driver of our thoughts, the aspirant in those who speak the word (3). (He is) the waker to consciousness in the pilgrim sacrifice, the knower of all births (4).⁸

3.3.9: Agni, the wide shining godhead (1), joyful in his happy chariot, has enveloped our abodes in his might (2). With complete purification may we obey in the house (4), the laws of work of this giver of our manifold increase (3).⁹

[*upabhūṣhema*: obey, approach with obeisance;

suvṛktibhiḥ: complete purification;

suvṛkti: rejection of all perilous and impure stuff from the consciousness; corresponds to the *katharsis* of the Greek mystics.]

3.3.10: O Universal Godhead, I desire your seats (or planes) (1), by which you become, the knower of the sun-world, O all-seeing (2). Born, you have filled the worlds and earth and heaven (3). You are there enveloping them all with yourself, O Agni (4).¹⁰

⁷ अग्ने जरस्व स्वपत्य आयुनि (1), ऊर्जा पिन्वस्व (2), समिषो दिदीहि नः (3), वयांसि जिन्व बृहतश्च जागृव (4), उशिक् देवानाम् असि सुक्रतुः विषाम् (5)

⁸ बिदपतिं युहम् अतिथिं (1), नरः सदा (2), यन्तारं धीनाम् उशिजं च बाधताम् (3), अध्वराणां चेतनं ज्ञातवैदसं (4), प्र शंसन्ति नमसा जूतिभिः वृधे (5)

⁹ बिभावा देवः (1), सुरणः परि क्षितीः अग्निः बभूव शर्वसा सुमद्रथः (2), तस्य ब्रतानि भूरिपोषिणो (3), वयमुप भूषेम दम् आ सुवृत्तिभिः (4)

¹⁰ वैश्वानर तव धामानि आ चक्रे (1), येभिः स्वर्वित् अभवो विचक्षण (2), जात आपृणो भुवनानि रोदसी (3), अग्ने ता विश्वा परिभूरसि त्मना (4)

[*vichakṣhaṇa*: all-seeing, clear seeing]

3.3.11: Fire the One Seer, by his seeking for perfect works (2), detached (himself) from the actions of the universal godhead, the Vast (1). Agni greatens both the parents, earth and heaven (3), (he) was born from a mighty seed (4).¹¹

[Lines 3 and 4: (alt.): Agni was born greatening both the parents, earth and heaven. with his mighty seed;

svapasyayā: perfect works, skill in works;

ariṇāt: released out (of actions), detached from (actions);

Lines 1,2: Only by detaching from all actions, Agni is able to seek after perfect works.]

4. Agni (Āpri Hymn)

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.4.1: Awaken in us the truth of things

3.4.2: Son of body

3.4.3: The thought having all desirables

3.4.4: A high path in the pilgrim rite

3.4.5: Mind with seven invocations

3.4.6: Night and dawn

3.4.7: Seven pleasures

3.4.8: Sarasvati, Ilā and Bhārati

3.4.9: Tvaṣṭri, the divine maker of forms

3.4.10: Tree

3.4.11: Aditi and the svāhā call

[Metre: Triṣṭup]

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvaṣṭri, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker,

¹¹ वैश्वानरस्य दंसनाभ्यो बृहत् अरिणात् (1), एकः स्वपस्यया कविः (2),
उभा पितरा महर्यन् (3), अजायताग्निः द्यावापृथिवी भूरिरेतसा (4)

assumes in the inner life of the Rīṣhi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. “For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will”⁺. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in several riks such as RV (5.3.1), RV (5.3.2) and all the 12 mantrās of the sūkta (2.1).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the yajña offered by the *jīva* and summons all other Gods, who then not only manifest but also give their powers to the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the yajamāna or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: “May Agni, who knows everything, fill us from all sides with his powers”. An extensive English commentary on this hymn can be found in pg. 89 of reference of KS given earlier and also in volume 4 of collected works.

3.4.1: Aflame and again aflame, awake in us with your truth of mind (1). With light upon light, grant us right understanding from the shining One (2). A god, bring the gods for the sacrifice (3). Right-minded, a friend, do sacrifice to the friends, O Agni (4).¹

[*sumanā*: with Truth of mind (line 1), Right-minded (line 2). Note that (SA) uses the two words. Truth and Right in the 2 places to indicate their closeness, traced to the word *ṛtam*.]

⁺ Collected Works of KS, Vol. 1, pp. 89-107

¹ स॒मित् स॒मित् सु॒मना॑ बो॒धि अ॒स्मे (1), शु॒चाशु॑चा सु॒म॒तिं रा॑सि॒ ब॒स्वः
(2), आ दे॒व दे॒वान् य॒जथा॑य व॒क्षि (3), स॒खा स॒खीन् सु॒मना॑ य॒क्षि अ॒ग्रे (4)

3.4.2: O Son of the body, make this sacrifice of ours, full of the sweetness (3), so that it may create the native seat of the light (4). Even Varuṇa, Mitra and Agni (2), the gods, worship you with sacrifice thrice in the day from day to day (1).²

[The verse is addressed to the power of Agni growing within the sacrificer, known as Son of the body. He has all the powers of Agni and other gods as indicated by phrase, 'Mitra, Varuṇa and Agni worship you.']

3.4.3: The Thought in which are all desirable things (1), comes to this first and supreme Priest of the call to whom we offer our aspirations as a sacrifice (2). (They come) towards the mighty one to adore him with prostrations (3). Missioned, strong to sacrifice, may he do worship to the gods (4).³

[*iḥah*: aspirations]

3.4.4: A high path has been made for you both in the pilgrim sacrifice (1), (It) departs to the high lustres, the mid-worlds (2). The Priest of the call has taken his seat in the navel centre of heaven (3). We spread wide the sacred grass, a space of wideness of the gods (4).⁴

[Line 4: *barhi*: space of wideness of gods; usually translated as sacred grass.]

3.4.5: Accepting with the mind the seven invocations (1), taking possession of all that is by the Truth, they went towards their goal (2). Many (powers) born in the finding of knowledge (4, 6), and wearing the forms of gods (3), move abroad to this sacrifice (5).⁵

[*prati yan*: went towards (the goal of truth)]

² यं देवासः त्रिः अहन् आयजन्ते दिवेदिवे (1), वरुणो मित्रो अग्निः (2),

सेमं यज्ञं मधुमन्तं कृधी नः तनूनपात् (3), घृतयौनिं विधन्तम् (4)

³ प्र दीर्घितिः विश्ववारा (1), जिगाति होतांरम् इळः प्रथमं यजध्वै (2),

अच्छा नमोभिः वृषभं वन्दध्वै (3), स देवान् यक्षत् इषितो यजीयान् (4)

⁴ ऊर्ध्वो वा गातुः अध्वरे अकारि (1), ऊर्ध्वा शोचीषि प्रस्थिता रजांसि (2), दिवो वा नाभा न्यसादि होता (3), स्तृणीमहि देवव्यचा वि बर्हिः (4)

⁵ सप्त होत्राणि मनसा वृणाना (1), इन्वन्तो विश्वं प्रति यन् क्रतेनं (2), नृपेशसो (3), विदधेषु प्र जाता (4), अभीमं यज्ञं वि चरन्त (5), पूर्वीः (6)

3.4.6: May night and dawn be joined close (1). Differently formed in their bodies (3), they smile upon us in their gladness (2), so that Mitra and Varuṇa may take pleasure in us (4). With his greatness may Indra too with the life gods (take pleasure) (5).⁶

[Lines 3, 4 (alt.): may they so shine with their lights that Mitra may take pleasure in us and Varuṇa and Indra with the life gods, may also.

upāke: close together;]

3.4.7: I crown the two supreme Priests of the invocation (1). The seven pleasures take their rapture by the self-law of their nature (2). They express the Truth, they speak only the Truth (3). (They are) guardians of the law of its action; according to that law they shine (4).⁷

[Same as (3.7.8);

sapta prkṣhāsaḥ: seven pleasures or satisfaction, corresponding to the seven planes.]

Verses (8-11):

[The four mantrās (8-11) due to Vishvāmitra Gāthinaḥ is same as the four mantrās (7.2.8-11) due to Vasiṣṭhaḥ Maitravaruṇiḥ. We should ponder over details such as these before glibly accepting the anecdotes of conflict between Vasiṣṭha and Vishvāmitra mentioned in the Purāṇās. Who was the first ṛishi to whom these mantrās were revealed?]

3.4.8: In unison, Bharatī with her powers of vastness (1), Iḥā with gods and men and Agni (2), Saraswati with her powers of inspiration (3), (are) the three goddesses (5). May they come in our front (4), and sit upon this seat of sacrifice (6).⁸

⁶ आ भन्दमाने उषसा उपाके (1), उत स्मयेते (2), तन्वा विरूपे (3),
यथा नो मित्रो वरुणो जुजौषत् (4), इन्द्रो मरुत्वान् उत वा महोभिः (5)

⁷ दैव्या होतारा प्रथमा न्यृञ्जे (1), सप्त पृक्षासः स्वधया मदन्ति (2),
ऋतं शंसन्त ऋतमिह त आहुः (3), अनु ब्रतं ब्रतपा दीध्यानाः (4)

⁸ आ भारती भारतीभिः सजोषा (1), इळा देवैः मनुष्यैभिः अग्निः (2),
सरस्वती सारस्वतेभिः (3), अर्वाक् (4), तिस्रो देवीः (5), बहिरिदं संदन्तु (6)

[The three goddesses occur in all the Āpri sūktās occurring in the various Maṇḍalās. Their powers are discussed in the compact book, 'Sarasvatī', SAKSI, Second edition, 2005.]

Īlā: goddess of revelation, the word or speech of revelation]

3.4.9: O divine maker of forms (Tvaṣṭṛ) who has the utter rapture (2), cast upon us that supreme cause of our growth (1). From this is born (*jāyate*) in us the hero, ever active with wise discernment (3), and the seeker of the gods who sets to work the stone of the Soma-pressing (4).⁹

[*vi syasva*: cast upon us;

An Āpri mantra (1.13.10), states that, 'may Tvaṣṭṛ be the sole object of our adoration (*asmākam astu kevalaḥ*)']

3.4.10: O tree, release your yield to the gods (1). Agni, the achiever of the work, speeds the offering on its way (2). It is he who does worship as the Priest of the call, the more true in his act (3), because he knows the birth of the gods (4).¹⁰

[*satyatarah*: more true;]

3.4.11: O Agni, come down to us, high kindled (1), in one chariot with Indra and swiftly journeying gods (2). Let Aditi, mother of mighty sons, sit on the sacred grass (3). Let the gods, the immortals, take rapture in the *svāhā* (call) (4).¹¹

[*barhi*: sacred grass, see (3.4.4)]

⁹ तन्नः तुरीपम् अर्धं पोषयितु (1), देवं त्वष्ट्रः वि रंराणः स्यस्व (2), यतो वीरः कर्मण्यः सुदक्षौ (3), युक्तग्रावा जायते देवकामः (4)

¹⁰ वनस्पते अव सृजोष देवान् (1), अग्निर्हविः शमिता सूदयाति (2), सेदु होता सत्यतरो यजाति (3), यथा देवानां जनिमानि वेद (4)

¹¹ आ याहि अग्ने समिधानो अर्वाङ् (1), इन्द्रेण देवैः सरथं तुरेभिः (2), बर्हिः न आस्ताम् अदितिः सुपुत्रा (3). स्वाहा देवा अमृता मादयन्ताम् (4)

5. Agni

Rīṣhi: Vishvāmitraḥ Gāthinaḥ

3.5.1: Agni opens the gates of darkness to dawn

3.5.2: Agni increases by the lauds and words

3.5.3: Agni is a luminous seer

3.5.4: Agni becomes Mitra, Varuṇa friend of mountains

3.5.5: Seven headed thought in the navel-centre

3.5.6: Forms the beautiful name

3.5.7: He makes the father and mother new

3.5.8: Mothers make him grow by the light

3.5.9: He is Mitra and Vāyu

3.5.10: Bhṛgu seers

[Metre: Triṣṭup]

3.5.1: Agni is awake fronting the dawns (1). One illumined, he becomes aware of the paths of the seers (2). Kindled into a wide might by the seekers of godhead (3), the upbearing flame opens the gates of the Darkness (4).¹

3.5.2: Ever the Fire increases by the affirming lauds (1), and the words of those who hymn him by their utterances, one to be adored with prostrations (3). The Messenger who desires the many seeings of the Truth (3), has shone out in the wide flaming of the Dawn (4).²

[*stoma*: affirming lauds; *gīrbhiḥ*: words; *ukthaiḥ*: utterances;]

3.5.3: Agni has been set in the human peoples (1). (He is) the child of the Waters (2), the Friend who achieves by the Truth (3). Luminous, a power for sacrifice, he has risen to the summits (4). He has become the illumined seer who must be called by our thoughts (5).³

[*haryata*: luminous; beloved and adorable]

¹ प्रति अग्निः उषसः चेकितानो अबोधि (1), विप्रः पदवीः कवीनाम् (2), पृथुपाजा देवयद्भिः समिद्धो (3), अप द्वारा तमसो ब्रह्मिः आवः (4)

² प्रेदु अग्निः ब्रह्मिः स्तोमैभिः (1), गीर्भिः स्तोतृणां नमस्य उक्थैः (2), पूर्वीः ऋतस्य संहृशः चकानः सं दूतो (3), अद्यौत् उषसो विरोके (4)

³ अधायि अग्निः मानुषीषु विश्वे (1), अपां गर्भो (2), मित्र ऋतेन सार्धन् (3), आ हर्यतो यजतः सानु अस्थात् (4), अभूदु विप्रो हव्यो मतीनाम् (5)

3.5.4: When Agni has been kindled high, he (Agni) becomes Mitra (1), the Friend Mitra, the Priest of the call, Varuṇa, the knower of the births (2), Mitra, the Friend, the Priest of the pilgrim- sacrifice, one rapid in his impulsions, the dweller in the house (3), the friend of the Rivers, the friend of the Mountains (4).⁴

[Mitra is the god of Love. See the sūkta (3.59)]

3.5.5: He guards from hurt the beloved summit seat of the being (1). Mighty, he guards the course of the mighty Sun (2). Agni guards the seven-headed thought, in the navel centre (3), Sublime, he guards the ecstasy of the gods (4).⁵

[*r̥shva*: sublime, (3.5.7, 3.5.10); mighty one, (10.12.6)

veh: of the being, (4.5.8);

sapta-shīrṣhāṇām: seven-headed thought, described in (10.67.1), due to ṛshi Ayāsyā. It is said to be vast and born of truth.]

3.5.6: A god knowing all the manifestations of knowledge (2), a skilful craftsman (*r̥bhū*), he forms the beautiful and desirable Name (1); (he forms) the luminous seat of the being in the movement of the peace (3); that the Fire guards, not deviating from his work (4).⁶

[Line 2: occurs in (1.189.1) & others;

sasam: peace, (8.72.3); *charman*: movement, (4.5.7)

The epithets of R̥bhus are assigned to Agni here.]

⁴ मि॒त्रो अ॒ग्निः भ॑वति॒ यत्समि॑द्धो (1), मि॒त्रो हो॒ता वरु॑णो ज्ञा॒तवै॑दाः (2),

मि॒त्रो अ॒ध्व॒र्युः ई॒षि॒रो द॑र्म॒ना (3), मि॒त्रः सि॒न्धू॒नाम् उ॒त प॑र्व॒ताना॑म् (4)

⁵ पा॒ति प्रि॒यं रि॒पो अग्रं॑ प॒दं वेः (1), पा॒ति य॒ह्नः च॑र॒णं सू॒र्यस्य॑ (2),

पा॒ति नाभा॑ स॒प्तशी॑र्षा॒णाम् अ॒ग्निः (3), पा॒ति दे॒वाना॑म् उप॒माद॑म् ऋ॒ष्वः (4)

⁶ ऋ॒भुः च॑क्र॒ ईड्यं॑ चा॒रु नाम् (1), बि॒श्वानि॑ दे॒वो व॒युना॑नि वि॒द्वान् (2),

स॒सस्य॑ च॒र्म घृ॒तव॑त्प॒दं वेः (3), तदि॒दग्नी॑ रंक्ष॒ति अप्र॑युच्छन् (4)

3.5.7: The Fire entered into that luminous native abode (1), wide in its approach desiring it, as it desired him (2). Shining forth, pure, purifying, sublime (3), he makes new the father and the mother again and again (4).⁷

3.5.8: Suddenly born he is carried by the growths of the earth (1), when the mothers who bore him make him grow by the light (2). Agni in the lap of the father and the mother (4), is as one who defends the waters gliding happily down a slope (3).⁸

[*shumbhamānaḥ*: brightly, happily;

uruṣhyat: defending, guarding;]

3.5.9: Lauded by us he shone mighty with his high flaming (1), in the largeness of heaven, in the navel centre of earth (2). (He is) Mitra the Friend, the desirable one (3), he is life growing in the mother (4). May he, as our messenger, bring the gods for the sacrifice (5).⁹

[*varṣhman*: in the height, in the largeness;

Line 4 (alt.): he is the deity Vāyu;]

3.5.10: The Fire, the mighty one, with his high flaming, supports the heaven (1). He became the highest of the luminous kingdoms (2). For Bhṛgu seers, with (the deity) Vāyu (3), Agni is kindled all around (*pari*); (he is) the carrier of the offerings who was hidden in the Secrecy (4).¹⁰

[*rochanānām*: all lights; all luminous kingdoms]

3.5.11: Same as (3.1.23).

⁷ आ योनिम् अग्निः घृतवन्तम् अस्थात् (1), पृथुप्रगाणम् उशन्तमुशानः (2), दीद्यानः शुचिः ऋष्वः पावकः (3), पुनः पुनः मातरा नव्यसी कः (4)

⁸ सद्यो जात ओषधीभिः ववक्षे (1), यदी वर्धन्ति प्रस्वो घृतेन (2), आप इव प्रवता शुम्भमाना उरुष्यत् (3), अग्निः पित्रोः उपस्थे (4)

⁹ उदु घृतः समिधा यद्धो अंचौद् (1), वर्षन् दिवो अधि नाभा पृथिव्याः (2), मित्रो अग्निरीड्यो (3), मातरिश्वा (4), आ दूतो वक्षत् यजथाय देवान् (5)

¹⁰ उदस्तम्भीत् समिधा नाकम् ऋष्वो (1), अग्निः भवन् उत्तमो रौचनानाम् (2), यदी भृगुभ्यः परि मातरिश्वा (3), गुहा सन्त हव्यवाह समीधे (4)

6. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.6.1: Doers of work lead the expression godward

3.6.2: Your seven tongues

3.6.3: Agni is placed within

3.6.4: Heaven and earth as mothers

3.6.5: Leader of seeing men

3.6.6: Make the steps of yajna perfect

3.6.7: Agni and dawns

3.6.8: Chariot-horses bring the gods to us

3.6.9: Your self-law

3.6.10: Keep truth in the birth

[Metre: Triṣṭup]

3.6.1: The Doers of the work, seekers of godhead, who find expression by the thought (1), lead it on turned godward (2). Full of the plenitude, carrying the luminous understanding (3,5), it journeys moving forwards, bringing the offering to the Fire (4).¹

[*dakṣhiṇā*: understanding; *ghṛtāchī*: full of light;

devadrīchīm: seekers of the god;]

3.6.2: Even in your birth you have filled earth and heaven (1), and now you have exceeded them, O Agni who performs the sacrifice (2). By the greatness of earth and heaven (3), may your seven tongues find utterance, (and become) carriers of the word, O Agni (4).²

¹ प्र कारवो म॒न॒ना व॒च्यमा॑ना दे॒व॒द्री॒चीं (1), न॒यत॑ दे॒व॒य॒न्तः (2),
द॒क्षि॒णा-वाङ् वा॒जिनी॑ (3), प्रा॒च्ये॒ति ह॒विः भ॑र॒न्ति अ॒ग्रये॑ (4), घृ॒ता॒चीं (5)

² आ रोद॑सी अ॒पृ॒णा जा॒य॒मान॑ (1), उ॒त प्र रि॑क्त्वा अ॒ध॒ नु प्र॑य॒ज्यो (2),
दि॒वश्चि॑द॒ग्रे म॒हिना॑ पृ॒थि॒व्या (3). व॒च्यन्तां॑ ते व॒ह्नयः॑ स॒सजि॑ह्वाः (4)

3.6.3: When human beings, seeking godhead, having the delight (3), ask for the resplendent Ray (4), Heaven and earth and the lords of sacrifice (1), place you within as the Priest of the call for the house (2).³

[house: the inner body]

3.6.4: Mighty, he is seated steadfast in the world of his session (1). He rejoices between the two mightinesses of earth and heaven (2). (They are) the united wives of one, ageless and inviolate (3). (They are) two milch-cows giving their rich yield of milk to the wide-moving lord (4).⁴

[*āskre*: united; Line 4: They: the earth and heaven. Here both earth and heaven are regarded as motherly nourishing mothers, as in the word *rodasī*;]

3.6.5: O Agni, great are you, and great the law of your workings (1). By your will you have extended wide earth and heaven (2). In your very birth, you became the messenger (3). O mighty lord, you are the leader of men that see (4).⁵

[*ā tatantha*: extended wide or stretched wide, (4.1.11, 6.4.6)]

3.6.6: Set under the yoke (3), with the straps of the yoking, the two manned steeds of the Truth (1), red of hue and with dripping Light (2). You bring all the gods, O God (4). O knower of the births, make perfect the ways of the pilgrim-sacrifice (5).⁶

[*yogyābhiḥ*: straps of yokings;]

³ द्यौश्च त्वा पृथिवी यज्ञियांसो (1), नि होतारं सादयन्ते दमाय (2),

यदी विशो मानुषीः देवयन्तीः प्रयस्वतीः (3), ईळते शुक्रमर्चिः (4)

⁴ महान् सधस्थे ध्रुव आ निर्षत्तो (1), अन्तर्धावा माहिने हर्यमाणः (2),

आस्क्रे सपत्नी अजरे अमृक्ते (3), सबर्दुधे उरुगायस्य धेनू (4)

⁵ ब्रता ते अग्रे महतो महानि (1), तव क्रत्वा रोदसी आ तंतन्थ (2),

त्वं दूतो अंभवो जायमानः (3), त्वं नेता वृषभ चर्षणीनाम् (4)

⁶ क्रतस्य वा केशिना योग्याभिः (1), घृतस्रुवा रोहिता (2), धुरि धिष्व (3),

अथा वह देवान् देव विश्वान् (4), स्वध्वरा कृणुहि जातवेदः (5)

3.6.7: From heaven itself your lights blazed forth (1). You shine in the wake of many outshinings of the Dawn (2), the gods set in action the work of the rapturous Priest of the call (3,5). When Agni is passionately burning the woods (4).⁷

[*apaḥ*: works, action; If we interpret *apaḥ* as waters, the translation in line (3,5) has to be different.

ushadhak: passionately burning; flaming as dawn;

panayanta: set to work, (7.10.10); the usual meaning of *panayanti* is 'to praise';]

3.6.8: Your chariot-horses have borne towards us (4), the gods who take their rapture in the wide mid-world (1), or those who are in the luminous world of heaven (2), or those lords of sacrifice who are helpful and ready to the call (3).⁸

[*ūmā*: ready and helpful]

3.6.9: Come down to us with them in one chariot or in many chariots (1), for your horses pervade and are everywhere (2). According to your self-law, bring here the gods, three hundred and three, with their wives (3), and make them rapturous (by Soma) (4).⁹

[*trimshatam trīn*: three hundred and three; The number of gods mentioned in (3.9.9) is three thousand, three hundred and thirtynine. See note in (3.9.9).

śhavadham: *svadham*: self-law;]

⁷ दिवश्चिदा तै रुचयन्त रोका (1), उषो विभातीरनु भासि पूर्वाः (2).

अपो (3), यदग्र उशधक् वनेषु (4), होतुः मन्द्रस्य पनयन्त देवाः (5)

⁸ उरौ वा ये अन्तरिक्षे मदन्ति (1), दिवो वा ये रौचने सन्ति देवाः (2),

ऊर्मा वा ये सुहवांसो यजत्रा (3), आयेमिरे रथ्यो अग्रे अश्वाः (4)

⁹ ऐभिरग्रे सरथं याहि अर्वाङ् नानारथं (1), वा विभवो हि अश्वाः (2),

पत्नीवतः त्रिंशत् त्रीन् च देवान् अनु-ष्वधमा बह (3), मादयस्व (4)

3.6.10: The wide earth and heaven (2), speak the word, at sacrifice on sacrifice, for his growth (3), he the hotar priest (1). Facing each other, fixed like (two ends of) the pilgrim-way (4), they keep the Truth in his truth, who was born from the Truth (5).¹⁰

[*sumeke*: fixed]

3.6.11: Same as (3.1.23).

7. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.7.1: A widely extended life

3.7.2: The one light

3.7.3: Agni brings riches from ever-moving foundation

3.7.4: Energized rivers

3.7.5: Lights of heaven and the Word

3.7.6: The proclaiming call of his strength

3.7.7: Seven seers and five priests

3.7.8: Same as (3.4.7)

3.7.9: The rays and the horse

3.7.10: You cut away the sin from the vast

[**Metre:** Triṣṭup]

3.7.1: They who have climbed from the dark-backed foundation (1), have entered the Father and Mother, (have entered) into the seven voices (2). The Father and Mother, who dwell encompassing all, move outside and go forward (3), to give by sacrifice a life extended widely (4).¹

[*sarsrāte*: go forward (2.25.1); *prayakṣhe*: give by sacrifice;]

¹⁰ स होता (1), यस्य रोदसी चिदुर्वी (2), यज्ञयज्ञमभि वृधे गृणीतः (3),
प्राची अध्वरेव तस्थतुः सुमेके (4), ऋतावरी ऋतजातस्य सत्ये (5)

¹ प्र य आरुः शितिपृष्ठस्य धासेः (1), आ मातरां विविशुः सप्त वाणीः (2),
परिक्षितां पितरां सं चरेते प्र संस्रति (3), दीर्घमायुः प्रयक्षे (4)

3.7.2: (He reached) the milch-cows that dwell in heaven (1), the horses of the mighty one (2), the divine rivers that carry in their flow the sweetness (3). The one Light moves on the way around you (5), when you seek your dwelling in the house of the Truth (4).²

[*gauḥ*: light]

3.7.3: On every side he ascends them and they become easy to control (1). He awakes to knowledge and is the lord and discoverer of the riches (2). Agni with his blue back (3), and many diverse faces (5), (brings them) from the ever-moving foundation to a settled dwelling (4).³

[*atasasya*: ever-moving]

3.7.4: The energized rivers bear the mighty force of formation (of Tvaṣṭri) (1,3), which is firmly fixed and undecaying (2). He shines out wide with his limbs in the world of his session (4), and has entered earth and heaven as if they were one (5).⁴

[*vahataḥ*: carriers, rivers;

tvāṣṭram: force of formation; Tvaṣṭṛ is the deity of forms. See (3.4.9)]

3.7.5: They knew the bliss of the ruddy-shining bull (1). They rejoice in the rule of the Great One (2). They are the lights of heaven luminously blazing (3). The Word of Revelation is their mighty common speech (4).⁵

² दिव॑क्षसो धे॒नवो॑ (1), वृ॒ष्णो अ॒श्वो॑ (2), दे॒वीरा॑ त॒स्थौ म॒धुम॑त् ब॒हन्तीः॑ (3). ऋ॒तस्य॑ त्वा॒ सदे॑सि क्षे॒मय॑न्तं (4), परि॑ ए॒का च॑रति॒ वर्त॑निं॒ गौः (5)

³ आ॒ सीम् अ॒रोह॑त् सु॒यमा॑ भ॒वन्तीः॑ (1), पतिः॑ चि॒कित्वा॑न् र॒यिबि॑त् र॒यीणा॑म् (2), प्र॒ नील॑पृ॒ष्ठो (3), अ॒त॒सस्य॑ धा॒सेः ता॑ अ॒वास॑यत् (4). पु॒रुध॑प्र॒तीकः॑ (5)

⁴ महि॑ त्वा॒ष्ट्रम् ऊ॒र्जय॑न्तीः (1), अ॒जु॒र्यं स्त॑भू॒यमा॑नं (2), व॒हतो॑ ब॒हन्ति॑ (3), व्य॒ङ्गेभिः॑ दि॒द्युता॑नः स॒धस्थ॑ (4), ए॒कामि॑व॒ रोद॑सी आ॒ वि॒वेश॑ (5)

⁵ जा॒नन्ति॑ वृ॒ष्णो अ॒रुष॑स्य॒ शेव॑म् (1), उ॒त ब्र॒ध्नस्य॑ शा॒सने॑ रण॒न्ति (2), दि॒वो॒रुचः॑ सु॒रुचो॑ रोच॑मा॒ना (3), इ॒ळा ये॒षां ग॑ण्या॒ माहि॑ना॒ गीः (4)

3.7.6: (He is) great by the knowledge of the great Father and Mother (1,3). They led his strength (4), in the wake of its proclaiming call (2). The bull (5), bears his worshipper towards its own seat (7), who was around in the hold of night (6).⁶

[*ghoṣham*: proclaiming call;

shūsham: strength; *pravidā*: by the knowledge]

3.7.7: With (the aid of) the five priests of the pilgrim rite (1), seven illumined seers guard the beloved seat of the being that is set within (2). Moving forward, the imperishable bulls take joy (3). The gods move according to the law of the workings of the gods (4).⁷

[Five priests and seven seers: See the essay 'Seven Worlds']

3.7.8: Same as (3.4.7)

3.7.9: The many Rays well-governed in their course (3), grow passionate for the great Horse (1), the many-hued Bull (2). O divine Priest of the call, rapturous, awaking to knowledge (4), brings here the great gods and earth and heaven (5).⁹

[*pūrvīḥ*: many]

3.7.10: The swift running (2), dawns have shone opulently (4), bringing us our satisfactions (1), with their true speech, and their rays of intuition (3). O Agni, by the greatness of the earth (5), may you cut away for the Vast even the sin that has been done (6).¹⁰

[*revat*: opulently; *draviṇaḥ*: swift-running;]

3.7.11: Same as (3.1.23)

⁶ उ॒तो पि॒तृभ्यां॑ प्र॒विदा॑ (1), अ॒नु घोषं॑ (2), म॒हो म॒हद्भ्याम् (3),

अ॒नय॒न्त शू॒षम् (4), उ॒क्षा (5), ह॒ यत्र॒ परि॒ धान॑म॒क्तोः (6),

अ॒नु स्वं धामं॑ ज॒रितुः॑ व॒वक्षं॑ (7)

⁷ अ॒ध्व॒र्युभिः॑ प॒ञ्चभिः॑ (1), स॒प्त वि॒प्राः प्रि॒यं र॑क्ष॒न्ते नि॒हितं प॒दं वेः (2),

प्रा॒ञ्चो म॒दन्ति॑ उ॒क्षणौ॑ अ॒जु॒र्या (3), दे॒वा दे॒वाना॑म॒नु हि ब्र॒ता गुः (4)

⁹ वृ॒षाय॑न्ते॒ म॒हे अ॒त्याय॑ (1), पू॒र्वी वृ॒ष्णे चि॒त्राय॑ (2), र॒श्मयः॑ सु॒यामाः॑ (3),

दे॒वं होतः॑ म॒न्द्रतरः॑ चि॒कित्वा॑न् (4), म॒हो दे॒वान् रोद॑सी ए॒ह व॑क्षि (5)

¹⁰ पृ॒क्षप्र॑यजो (1), द्र॒विणः॑ (2), सु॒वाचः॑ सु॒केतवः॑ (3), उ॒षसो॑ रे॒वत् ऊ॒षुः

(4), उ॒तो चि॒दग्रे॑ म॒हिना॑ पृ॒थि॒व्याः (5), कृ॒तं चि॒देनः॑ सं म॒हे द॑शस्य (6)

8. Yūpa or Altar

Riṣhi: Vishvāmitraḥ Gāthinaḥ

- 3.8.1: Establishes riches in us whatever be your abode
- 3.8.2: Obtain the undecaying mantra for us
- 3.8.3: Establish lustre in us
- 3.8.4: Those perfect in work lead the yūpa
- 3.8.5: Wise-men make the yūpa to ascend using words
- 3.8.6: Yūpa gives us ecstasy
- 3.8.7: It conveys the offerings
- 3.8.8: Banner of rite or intuition of yajna
- 3.8.9: Altars arranged like moving swans
- 3.8.10: Altars protect us
- 3.8.11: May it grow everywhere

[Metre: 1-2, 4-6, 8-11, Triṣṭup; 3, 7, Anuṣṭup]

[In the esoteric interpretation, *yūpa*, the sacrificial post is the yajamāna's subtle body in the which is placed all his emotional and mental constructions to be offered to the divine. This view is supported by the Ai. Br (2.6.3):⁺ Its meaning is: 'The yajamāna is the *yūpa* or sacrificial post. He is the stone or rock. Agni is the birthplace of the gods. Born of the offerings made through Agni, the yajamāna with the body of gold rises upward to the world of heaven!'

Clearly yūpa cannot be a mere sacrificial post made up of wood. It is symbolic. The seer of the mantra TS (1.3.5.2) in the Kriṣṇa Yajur Veda Taittirīya Samhita tries to locate the subtle *yūpa* which supports the inner being. Sometimes he feels that it is very near; at other times he feels it is far. Ritualists regard this profound mantra as addressed to the tree from which the post is made. TS (1.3.6.16)

⁺ *yajamāno vai yūpaḥ yajamāna prastaraḥ agnirvai devayoniḥ so agner devayonya āhutibhyaḥ sambhūya hiranya sharīra ūrdhvaḥ svargam lokameshyati*

This verse is quoted by Sri Kapāli Sāstry in his '*Siddhānjana Bhoomika*'. For English translation see, 'A New Light on the Veda', p. 90, SAKSI

explicitly mentions that, 'the peaks of the midworld conceal you' '*antarikṣhasya tvā sānau ava gūhami*'.

S declares that this section of TS deals with the search in the wood for the particular type of tree from which the sacrificial post is made; in the ritual, it is said that the animal to be killed is offered formally on the altar. Even these commentators state that the actual killing was never done within the house of yajna, but done outside. In the later times, the coconut tree became the natural symbol of this *yūpa* connecting as it were the heaven and earth. The coconut itself became the most sacred offering which belief is persisting strongly even today. In the rituals, the coconut is regarded as the dwelling of the gods; Varuṇa and other gods are invoked in the coconut placed in a vessel of water, *kalasha*.]

3.8.1: O Yūpa, in the pilgrim rite, the seekers of god anoint you (1), with the divine honey (2). Establish the riches here in us, whatever may be your abode (4), whether you are standing above (3), or you are seated in the lap of mother earth (5).¹

[*vanaspati*: lord of delight (*vana*), lord of forests; the altar (*yūpa*) which is made of *vana*]

3.8.2: Standing up in the front of the kindled fire (1), obtain for us the mantra (or soul-thought) which is undecaying and heroic in strength (2). Oppress the enemy ignorance and keep him far away from us (3). Stand up for the vast enjoyment of (4).²

[*mahate saubhagāya*: vast enjoyment of bliss, (5.28.3);

shrayamāṇa: standing up (S), (occurs once);

vanvāno: conquering, (6.12.14)]

¹ अञ्जन्ति त्वाम् अ॒ध्वरे दै॒व्यन्तो वन॑स्पते (1), मधु॒ना दै॒व्येन॑ (2),
यत् ऊ॒र्ध्वः तिष्ठ॑ (3), द्रवि॑णे॒ह ध॑त्तात् यत् वा क्षयौ (4),
मा॒तुः अ॒स्या उप॑स्थै (5)

² समि॑द्धस्य श्रय॑माणः पुर॑स्ताद् (1), ब्रह्म॑ वन्वा॒नो अ॒जरं सु॒वीरं॑ (2),
आ॒रे अ॒स्मत् अ॒मर्तिं॑ बाध॑मान (3), उत् श्र॑यस्व मह॒ते सौ॒भगाय॑ (4)

3.8.3: O altar, stand up on the earth on the high top (1). You are well-shaped (2). For the performance of yajna, establish the lustre in us (3).³

[*varṣhman*: on the high top, (10.70.1);

Line 2: both the words in it occur only once; our meaning is provisional]

3.8.4: The yūpa comes well-clad and is all-encompassing (1). It becomes glorious as soon as it is born (2). The seers and heroes lead it upwards (3), and also those perfect in work, they who seek god by their minds (lead it upward) (4).⁴

[*shreyān*: glorious; *parivīta*: all-encompassing, (10.46.6)]

3.8.5: It is born (in the forest) (1), it is increased in the abodes of knowledge by persons coming together (in the yajna) (3). It is again born in the happy days of the morning-rite (2). It is purified by the work of the heroes with understanding (4). The wise persons make it ascend upwards for the gods by means of words (5).⁵

[*ut iyarti*: ascend, (10.140.2); *marya*: person (Yāska)]

3.8.6: O Yūpa, (the wood in you) was cut by a person, seeker of gods (1), and the axe shaped you (into the present form) (2). May they (*te*, the altars) which are shining in their parts (3), stand up resplendent giving us ecstasy and progeny (4).⁶

[*devāsaḥ*: shining; *svaravaḥ*: parts (S)]

³ उत् श्रयस्व वनस्पते बर्ध्मन् पृथिव्या अर्धि (1),

सुमिती मीयमानो (2), बर्चो धा यज्ञवाहसे (3)

⁴ युवा सुवासाः परिवीत आगात् (1), स उ श्रेयान् भवति जायमानः (2),
तं धीरांसः कवय उन्नयन्ति (3), स्वाध्यो मनसा देवयन्तः (4)

⁵ जातो (1), जायते सुदिनत्वे अह्ना (2), समर्य आ विदथे बर्धमानः (3),
पुनन्ति धीरा अपसो मनीषा (4), देवया विप्र उदियति वाचम् (5)

⁶ यान् वो नरो देवयन्तो निमिम्युः (1), वनस्पते स्वधितिः वा ततक्ष (2),
ते देवासः स्वरवः (3), तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् (4)

3.8.7: (The altar was formed) first by cutting the tree, allowing the branch to lie on the ground (1); then it was formed in the house to achieve its aim (4). And the priests put forth the ladle (with ghee) (to polish it) (2). They convey our choice offerings to gods (3).⁷

[*sādhām*: achieving the aim in the work, (3.1.17), (3.5.3);

yatasruchaḥ: putting forth the ladle, (3.2.5)]

3.8.8: May the Ādityās, Rudrās, Vasus, the leaders of the rite (1), the heaven and earth, the midworld (2), and the gods of one mind protect this yajna together (3). May the banner of the rite (or the intuition of the inner yajna-rite) be held aloft (4).⁸

[*ketum*: intuition; banner (S)]

3.8.9: These altars (or posts) are arranged in rows, they are well clad (2). They approach us with all their parts like moving swans (1). The wise priests lead (or place it) in front of the fire (2). These shining (posts), pervade the path of the gods in the midworld (3).⁹

[*pāthaḥ*: paths, (2.2.4); *yatānāḥ*: moving]

3.8.10: Entire in all its parts (*svaravah*), smooth and free of thorns, (the altars) look like the horns of the horned cattle on earth (1). Hearing the many calls (*vihave*) of the priests (2), may they (altars) protect us in the battle in the form of yajna (3).¹⁰

[*vaghadbhiḥ*: priests; *shroshamāṇa*: hearing; *vishave*: calls;]

⁷ ये वृक्षणासो अधि क्षमि (1), निर्मितासो यत्सुचः (2),

ते नो व्यन्तु वार्य देवत्रा (3), क्षेत्रसार्धसः (4)

⁸ आदित्या रुद्रा वसवः सुनीथा (1), द्यावाक्षामा पृथिवी अन्तरिक्षम् (2),
सजोषसो यज्ञमवन्तु देवा (3), ऊर्ध्वं कृण्वन्तु अध्वरस्य केतुम् (4)

⁹ हुंसा इव श्रेणिशो यतानाः शुक्रा वसानाः (1), स्वरवो न आगुः (2),
उन्नीयमानाः कविभिः पुरस्तात् (3), देवा देवानामपि यन्ति पार्थः (4)

¹⁰ शृङ्गाणीव इत् शृङ्गिणां सं दहश्रे चषालवन्तः स्वरवः पृथिव्याम् (1),
वाघद्भिः वा विहवे श्रोषमाणा (2), अस्मान् अवन्तु पृतनाज्येषु (3)

3.8.11: O Lord of delight (tree), grow with a hundred shoots (1). May the (*yūpa*) in us grow with a thousand shoots (2). May this luminous power of discrimination (3), bring you (Soma) forward for a vast enjoyment of bliss (4).¹¹

[The variant of this mantra is in TS (1.3.5.7); This mantra has the phrase '*achchhinno rāyaḥ suvīraḥ*' which is not in RV.

Meaning: Let our symbolic *yūpa* reach all the nooks with its thousand shoots so that our self-offering of everything in us is complete. This verse brings out the symbolism of Soma. Only discrimination can release the Delight; obviously Soma is not a creeper.

mahate saubhagāya: see (3.8.2);]

9. Agni

Riṣi: Vishvāmitraḥ Gāthinaḥ

3.9.1: Child of waters and full of light

3.9.2: You go to the mother-waters

3.9.3: Going beyond thirst, you have truth of mind

3.9.4: Goes beyond forces that make us err

3.9.5: Vāyu or life growing in the mother

3.9.6: You guard all sacrifice

3.9.7: Persons for whom Agni in a mere fire

3.9.8: Agni performs the yajna-rite

3.9.9: 3339 gods

[Metre: 1-8, Bṛhatī; 9, Triṣṭup]

3.9.1: We, mortals, have chosen you (1), a god, for our comrade, to protect us (2). You are the Child of the Waters, full of happiness, full of light (4), victorious, to whom no hurt can come (4).¹

[*sudīditi*: full of light, (8.19.4);

supratūrtim: victorious; strong to break through]

¹¹ वनस्पते शतबल्शो वि रोह (1), सहस्रबल्शा वि वयं रहेम (2).

यं त्वामयं स्वधितिः तेजमानः (3), प्रणिनायं महते सौभगाय (4)

¹ सखायः त्वा ववृमहे देवं मतांस (1), ऊतयै (2),

अपां नपातं सुभगं सुदीदिति (3), सुप्रतूर्तिम् अनेहसम् (4)

3.9.2: When leaving the woods (1), you go to your mother-waters (2); that retreat turns not to your restriction (3), O Agni, for even though you are far, you have come into being here (4).²

[*pramṛṣhe*: destruction;]

3.9.3: When you have been carried (by the waters) beyond the rough ground (1), then you have the truth of mind (2). Some depart, others remain seated around you (3), in whose comradeship you are lodged (4).³

[*tṛṣṭam*: beyond rough ground; beyond thirst;

praprayanti: depart; move forward]

3.9.4: When he has passed beyond the forces that make to err (1), beyond those that cling all the time (2), the long-lasting beings, who have no hurt, have followed and found him (3), like a lion who has taken refuge in the Waters (4).⁴

[*sashchataḥ*: that which clings, (3.16.2)]

3.9.5: As if one who of himself has sped away (1), and utterly disappeared (2), this Agni is led from the Beyond by Vāyu (3), and is churned out on every side, for the gods (4).⁵

[*tirohitam*: disappeared; *mātarishva*: the deity Vāyu

Lines 1,2: Agni has disappeared into the realm of beyond.]

3.9.6: This is you upon whom mortals have seized for the gods (1), because you guard all sacrifices (3), by your will, O Flame in man, O most youthful god (4), O carrier of the offerings (2).⁶

² कार्यमानो वना त्वं (1), यन्मातृः अजगन् अपः (2),

न तत्तै अग्रे प्रमृषे निवर्तनं (3), यद् दूरे सन् इह अभवः (4)

³ अतिं तृष्टं बंधक्षिथ (1), अथ एव सुमनो असि (2),

प्रप्रान्ये यन्ति पर्यन्य आसते (3), येषां सख्ये असि श्रितः (4)

⁴ ईयिवांसम् अतिं सिधः (1), शश्वतीः अतिं सश्वतः (2),

अनु ईं अविन्दन् निचिरासो अद्रुहो (3), अप्सु सिंहमिव श्रितम् (4)

⁵ ससृवांसम् इव त्मना अग्निम् (1), इत्था तिरोहितम् (2),

आ एनं नयन् मातरिश्वां परावतो (3), देवेभ्यो मथितं परि (4)

⁶ तं त्वा मर्ता अगृह्णत देवेभ्यो (1), हव्यवाहन (2),

विश्वान् यत् यज्ञान् अभिपासि (3), मानुष तव क्रत्वा यविष्ठ्य (4)

[*mānuṣha*: O Agni in man;]

3.9.7: O Fire, your action covers That Bliss from the ignorant (1), when the Animals sit together around you (2), kindled against the night (3).⁷

[*pākāya*: ignorant, immature; *damsa*: action; *apisharvare*: against the night;

pashavaḥ: animals, human beings who believe that Agni is a mere physical power. The bliss that can be had by Agni is covered (or hidden) for these persons.]

3.9.8: Offer the oblation to the Fire intense who does perfectly the pilgrim-rite (1), with its purifying light (2), the swift messenger, with his rapid pace (3); worship soon the ancient and desirable godhead (4).⁸

[*shruṣṭī*: soon; *shīram*: intense (Fire);]

3.9.9: Gods, three thousand and three hundred and thirty and nine, served Agni (1). They anointed him with streams of clarity (Light) (2). They spread for him the seat of sacrifice (3), and soon seated him within as Priest of the call (4).⁹

[The mantra is identical to RV (10.52.6). The same mantra is in VS (33.7). In Brh. U. (3.9.1), Yājñavalkya quotes a similar mantra while replying to Vidagdha Shakalya regarding the number of gods.

He begins with 3003, states that it can be reduced to 33. Reducing it to 6, he gives the number as one. i.e., the energies in 3003 can be grouped so that it becomes 33 subgroups. By grouping them, he gets six which are Agni, Earth, Vāyu, midworld heaven and Sun.]

⁷ तत् भद्रं तव दंसना पाकाय चित् छदयति (1),

त्वां यदग्ने पशवः समासन्ते (2), समिद्धम् अपिशर्वरे (3)

⁸ आ जुहोता स्वध्वरं शीरं (1), पावकशोचिषम् (2),

आशुं दूतम् अजिरं (3), प्रत्नमीड्यं श्रुष्टी देवं संपर्यत (4)

⁹ त्रीणि शता त्री सहस्राणि अग्निं त्रिंशत् च देवा नवं चासपर्यन् (1),

औक्षन् घृतैः अस्तृणन् बर्हिः अस्मा (3), आदित् होतारं न्यंसादयन्त (4)

10. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

- 3.10.1: You are an emperor over seeing-men
3.10.2: Guardians of the truth
3.10.3: He who gives you holds the hero-energy
3.10.4: Anointed by seven priests
3.10.5: Vast and supreme word to Agni
3.10.6: Our words make Agni to grow
3.10.7: Agni worships on behalf of seeker
3.10.8: Kindle the hero-energy in us
3.10.9: Increaser of our force

[Metre: Uṣhṇik]

3.10.1: O Agni, persons with the thinking mind (1), kindle you in the sacrifice (4), an emperor over those who see (2). Mortals (set alight) a godhead (3).¹

3.10.2: O Agni, they pray to you in the sacrifices (1,3), as the doer of the rite, the Priest of the call (2). Shine out the guardian of the Truth (4), in your own home (5).²

3.10.3: He who gives to you with the fuel (1), holds the hero-energy (3); he ever grows (4), O knower of the births (2).³

3.10.4: Agni is the ray of intuition in the sacrifices (1). (He is) anointed by the seven priests (3). May he come with the gods (2), towards him who holds the offerings (4).⁴

¹ त्वामग्रे मनीषिणः (1), सम्राजं चर्षणीनाम् (2).

देवं मर्तांस (3), इन्धते समध्वरे (4)

² त्वां यज्ञेषु (1), ऋत्विजमग्रे होतारम् (2), ईळते (3),

गोपा ऋतस्य दीदिहि (4), स्वे दमै (5)

³ स घा यस्ते ददाशति समिधा (1), जातवैदसे (2),

सो अग्रे धत्ते सुवीर्यं (3), स पुष्यति (4)

⁴ स केतुः अध्वराणाम् अग्निः (1), देवेभिः आ गमत् (2),

अञ्जानः सप्त होतृभिः (3), हविष्मते (4)

3.10.5: (O priests), who bring the lights of illuminations (2), bring forward for Agni, the Priest of the call, the vast and supreme word (1), as if to the creator (3).⁵

[*pūrvyam*: supreme; ancient; *vipām*: illuminations; *vedhase*: creator]

3.10.6: May our words make Agni to grow when he is born (1). He carries the utterance (2), and is visioned for the great plenitude, for the treasure (3).⁶

3.10.7: O Agni, most strong to sacrifice in the pilgrim-rite (1), worship the gods for the seeker of the godhead (2). As the rapturous Priest of the call, you shine wide (3), beyond the forces that make us err (4).⁷

3.10.8: O purifying Flame, may you kindle in us the luminous hero-energy (1). To those who laud you (2), become most close for their welfare (3).⁸

3.10.9: This is you whom the illumined seers who have the light (1), who are ever-wakeful, kindle (2). (You are) the immortal bearer of the offering, increaser of our force (3).⁹

⁵ प्र होत्रे पू॒र्व्यं ब॒चो अ॒ग्रये॑ भर॒ता बृ॒हत् (1),

बि॒पां ज्योती॑षि॒ बिभ्र॑ते (2), न वे॒धसे॑ (3)

⁶ अ॒ग्निं वर्ध॑न्तु नो गि॒रो यतो॑ जाय॑त (1), उ॒क्थ्यः॑ (2),

म॒हे वाजा॑य॒ द्रवि॑णाय॒ दर्श॑तः (3)

⁷ अ॒ग्ने यजि॑ष्ठो अध्व॒रे (1), दे॒वान् दैव॑य॒ते यंज॑ (2),

हो॒ता म॒न्द्रो वि रा॑ज॒सि (3), अ॒ति स्नि॑धः (4)

⁸ स नः॑ पाव॒क दी॒दिहि॑ द्यु॒मत् अ॒स्मे सु॒वीर्य॑म् (1),

भवा॑ स्तो॒तृभ्यो॑ (2), अ॒न्तमः॑ स्व॒स्तये॑ (3)

⁹ तं त्वा॑ वि॒प्रा वि॒प॒न्यवो॑ (1), जा॒गृवांसः॑ स॒मि॒न्यते॑ (2),

ह॒व्यवा॑ह॒म् अ॒मर्त्यं॑ स॒होवृ॑ध॒म् (3)

11. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.11.1: Knows the course of the yajna

3.11.2: Agni joins in our thought

3.11.3: He crosses through to man's goal

3.11.4: The gods created him

3.11.5: He is a swift chariot

3.11.6: Filled with inspirations

3.11.7: Gives house of purifying light

3.11.8: May we be illumined seers

3.11.9: In you, gods have moved towards us

[Metre: Gāyatrī]

3.11.1: Fire is Priest of the call, placed in front in the pilgrim-rite (1). He is all-seeing (2). He knows the uninterrupted course of the sacrifice (3).¹

3.11.2: He is the immortal, the carrier of the offering (1), the aspirant, the messenger settled in the rapture (2). Agni joins with our Thought (3).²

3.11.3: Agni wakes to knowledge companioning our Thought (1). He is the supreme ray of intuition in the sacrifice (2). It is he who crosses through to man's goal (3).³

[*pūrvyah*: supreme; ancient;]

3.11.4: Agni is the Son of Force, who hears the things that are eternal (1), is the knower of the births (2). The gods created him as a carrier flame (3).⁴

[*sanashrutam*: who hears things that are eternal; who has the inspired knowledge of things eternal;]

¹ अग्निर्होता पुरोहितो अध्वरस्य (1), विचर्षणिः (2), स वैद यज्ञमानुषक् (3)

² स हव्यवाद् अमर्त्य (1), उशिक् दूतः चनोहितः (2),

अग्निः धिया समृण्वति (3)

³ अग्निर्धिया स चेतति (1), केतुर्यज्ञस्य पूर्यः (2), अर्थं हांस्य तरणिं (3)

⁴ अग्निं सूनुं सनश्रुतं सहसो (1), जातवैदसम् (2), वह्निं देवा अकृण्वत (3)

3.11.5: Agni is the inviolable who goes in front of the human peoples (1). (He) is a swift chariot that is ever new (2).⁵

3.11.6: Overpowering all assailants (1), Agni is the will of the gods never crushed (2). (He is) filled with the multitude of his inspirations (3).⁶

3.11.7: By this bringer of delights (1), the mortal who gives, reaches and possesses (2), the house of the purifying light (3).⁷

3.11.8: May we by our thought possess around us (2), all the well-established things of Agni (1). May we be illumined seers who know all things born (3).⁸

3.11.9: O Agni, we shall win all desirable things in your plenitudes (1). In you the gods have moved towards us (2).⁹

12. Indra and Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.12.1: Missioned by the thought

3.12.2: The sacrifice journeys taking the worshipper

3.12.3: Take satisfaction in the Soma

3.12.4: I call Indra and Agni

3.12.5: Ways of guidance

3.12.6: Destroyed ninety-nine cities

3.12.7: Thoughts along the paths of truth

3.12.8: In you is swiftness of work

3.12.9: Your strength manifested in heaven

[Metre: Gāyatrī]

⁵ अदाभ्यः पुर॒ए॒ता वि॒शाम॒ग्निः मा॒नु॒षी॒णाम् (1), तू॒र्णी रथः॒ सदा॒ नवः॒ (2)

⁶ सा॒ह्वान् वि॒श्वो॒ अभि॒युजः॒ (1), क्र॒तुः दे॒वानाम्॒ अमृ॑क्तः (2).

अ॒ग्निः तु॒विश्र॑वस्तमः (3)

⁷ अ॒भि प्र॒यांसि॒ वाह॑सा (1), दा॒श्वान् अ॑श्रोति॒ मर्त्यैः॒ (2).

क्षयं॑ पाव॒कशो॑चिषः (3)

⁸ परि॒ विश्वा॑नि॒ सुधि॑ता (1). अ॒ग्नेः अ॒श्याम् म॒न्म॑भिः (2).

वि॒प्रांसो॑ जा॒तवै॑दसः (3)

⁹ अ॒ग्ने विश्वा॑नि॒ वार्या॑ वा॒जेषु॑ सनिषामहे (1), त्वे दे॒वास ए॒रिरे॒ (2)

3.12.1: O Indra, O Agni, by our words come to the offering of the Soma (1), your supremely desirable state (*nabha*) (2). Drink of it you who are missioned by the Thought (3).¹

[*nabhaḥ*: ether, heaven, (10.46.1);]

3.12.2: O Indra, O Agni, the conscious sacrifice journeys taking with it the worshipper (1). By this (word), drink this pressed (Soma) (2).²

[*chetanaḥ*: conscious; Here the journey of sacrifice is explicit.]

3.12.3: I choose by the swift impulse of the sacrifice (2), Indra and Agni whose pleasure is in the secr (1). Here take satisfaction in the Soma (3).³

3.12.4: O smiters, and slayers of the coverer (1), I call (2), Indra and Agni, most strong to win the plenitudes (4). (They are) unvanquished and companions in victory (3).⁴

3.12.5: Your adorers, speakers of the word, they who know the ways of the guidance (2), hymn you (1). O Indra, O Agni, I accept your impulsions (3).⁵

3.12.6: By one deed, Indra and Agni shook down together (1,3), the ninety cities possessed by the destroyers (2).⁶

[*dāsa patnīḥ*: possessed by (*patnī*) by the destroyers (*dāsa*)]

¹ इन्द्राग्नी आ गतं सुतं गीर्भिः (1), नभो वरेण्यम् (2),

अस्य पातं धियेषिता (3)

² इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः (1), अया पातमिमं सुतम् (2)

³ इन्द्रमग्निं कवि-छदा (1), यज्ञस्य जूत्या वृणे (2),

ता सोमस्य इह तृम्पताम् (3)

⁴ तोशा वृत्रहणां (1), हुवे (2), सजित्वान अपराजिता (3),

इन्द्राग्नी वाजसातमा (4)

⁵ प्र वाम् अर्चन्ति (1), उक्थिनौ नीथाविदौ जरितारः (2),

इन्द्राग्नी इष आ वृणे (3)

⁶ इन्द्राग्नी (1). नवतिं पुरौ दासपत्नीः (2). अधूनतम् साकमेकैः कर्मणा (3)

3.12.7: O Indra, O Agni, all around our work our thoughts go forward towards you (1), along the paths of the Truth (2).⁷

3.12.8: O Indra, O Agni, your mights (1), and your delights are companions (2). In you is founded all swiftness in the work (3).⁸

3.12.9: O Indra, O Agni, you encompass the luminous kingdom of heaven in the plenitudes (1). It is your strength that is manifested there (2).⁹

[Line 2: (alt.): that is your strength which wakes to knowledge.]

⁷ इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः (3), ऋतस्य पथ्या अनु (4)

⁸ इन्द्राग्नी तबिषाणि (1), वां सधस्थानि प्रयांसि च (2),

युवोः असूर्य हितम् (3)

⁹ इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः (1), तद्वा चेति प्र वीर्यम् (2)

Anuvāka 2: Sūktās (13-29)

13. Agni

Riṣhi: R̥ṣhabhaḥ Vaishvāmitraḥ

3.13.1: Mightiest hymn

3.13.2: His mind of discernment

3.13.3: Serve Agni with works

3.13.4: Riches in heaven and in waters

3.13.5: Kindle Agni by opulent thinkings

3.13.6: Protect the life-powers

3.13.7: Bring out our growth

[Metre: Anuṣṭup]

3.13.1: Sing out some mightiest hymn to this divine Agni (1). May he come to us with the gods (2). Strong to sacrifice, may he sit upon the sacred grass (3).¹

3.13.2: He is the possessor of the Truth to whom belong earth and heaven (1). Their guardings accompany his mind of discernment (2). The givers of the oblation adore him (3); (They pray) to him for their protection when they would win the riches (4).²

3.13.3: He is the illumined seer and controller of these sacrifices (1), he and always he (2). Serve with your works that Agni (3), who is the giver of plenitude and the conqueror (4).³

[*duvasyata*: serve with your work; *yantā*: ruler, (10.46.1);]

¹ प्र वो देवायाग्रये बर्हिष्ठम् अर्च अस्मै (1), गर्मत् देवेभिः आ स नो (2).
यजिष्ठो बर्हिः आ संदत् (3)

² ऋतावा यस्य रोदसी (1), दक्षं सचन्त ऊतयः (2).
हविष्मन्तः तम् ईळते (3), तं संनिष्यन्तो अवसे (4)

³ स यन्ता विप्र एषां स यज्ञानाम् (1), अथा हि षः (2).
अग्निं तं वो दुवस्यत् (3). दाता यो वर्निता मघम् (4)

3.13.4: May Agni give us all happy peace for our journeying there (1), where the riches in heaven are rained (2), from all the planes (3), (the riches) in the waters (are also rained) (4).⁴

[*praṣṇavat*: poured, rained; *kṣhiti*: planes]

3.13.5: Men, who have the light, kindle this Agni (3), into his incomparable flaming (1), by the opulent thinkings of this (Agni) (2). (Agni is) the Priest of the call, the lord of all the peoples (4).⁵

[*rkvāṇaḥ*: men who have the light]

3.13.6: (O Agni) who is strong to call the gods (2), protect us in the Word, in all our utterances (1). Increase the life-powers to be powerful to win the thousands (4); flame out blissfully for us, O Fire (3).⁶

[*aviṣha*: protect us;]

3.13.7: Now give us a thousandfold riches (1), bringing the Son, bringing our growth (2). O Agni, (you are) luminous, a perfect force, abundant, inexhaustible (3).⁷

14. Agni

Riṣhi: Rṣhabhaḥ Vaishvāmitraḥ

3.14.1: Rapturous priest

3.14.2: You give knowledge

3.14.3: Dawn and Night

3.14.4: Mitra and Varuṇa chant hymn to you

3.14.5: You with unerring thought

3.14.6: Son of force

3.14.7: Awaken us to the well-charioted action

[Metre: Triṣṭup]

⁴ स नः शर्माणि वीतये अग्निः यच्छतु शंतमा (1).

यतो नः पृष्णवत् वसुं दिवि क्षितिभ्यो (2), अप्स्वा (3)

⁵ दीदिवांसम् अपूर्व्यं (1), वस्वीभिः अस्य धीतिभिः (2),

ऋक्काणो अग्निम् इन्धते (3). होतारं विशपतिं विशाम् (4)

⁶ उत नो ब्रह्मन् अविष उक्थेषु (1), देवहूतमः (2),

शं नः शोचा (3), मरुत्-वृधो अग्रे सहस्र-सातमः (4)

⁷ नू नो रास्व सहस्रवत् (1), लोकवत् पुष्टिमत् वसुं (2),

द्युमत् अग्रे सुवीर्यं वर्षिष्ठम् अनुपक्षितम् (3)

3.14.1: The rapturous Priest of the call has reached the things of knowledge (1). He is true, doer of sacrifice, a great seer, a creator (2). Agni the son of force, with his chariot of lightning and his hair of flaming light (3), has attained to a massive strength on the earth (4).¹

3.14.2: I come to you, accept my word of obeisance (1). O master of Truth and strength, (I come) to you who gives knowledge (2). As the knower, bring those who know (3), and sit in the midst on the sacred grass for increasing us, O lord of sacrifice (4).²

[*viduṣha*: those who know; *barhi*: see (3.4.4); *vidvān*: knower;]

3.14.3: Let dawn and night full of their plenitude come running (1), towards you on paths of the wind (2). O Agni, all around they anoint with oblation you, the first and supreme (3), as if (anointing) two sides of a chariot-front (4). Then they enter into the gated house (4).³

3.14.4: O Forceful Fire, to you, Mitra and Varuṇa (1), and all the life-powers chant a hymn of bliss (2). O son of Force, you stand with your flame of light (3), shining wide upon men (4), just as the Sun above the peoples (5).⁴

3.14.5: Today we give to you your desire (1), approaching you with outstretched hands and with obeisance (2). Worship the gods with a mind strong for sacrifice (3). (You are) an illumined seer, with your unerring thought, O Agni (4).⁵

[*rarimā*: give]

¹ आ होता मन्द्रो विदधानि अस्थात् (1), सत्यो यज्वा कवितमः स वेधाः (2). विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः (3), पृथिव्यां पाजो अश्रेत् (4)

² अयामि ते नमउक्तिं जुषस्व (1), ऋतावः तुभ्यं चेतते सहस्वः (2), विद्वान् आ वक्षि विदुषो (3). नि षत्सि मध्य आ बर्हिः ऊतयै यजत्र (4)

³ द्रवतां त उषसा वाजयन्ती अग्रे (1), वातस्य पथ्याभिः अच्छ (2), यत्सीम् अञ्जन्ति पूर्व्यं हविर्भिः (3), आ बन्धुरैव तस्थतुः दुरोणे (4)

⁴ मित्रश्च तुभ्यं वरुणः सहस्वो अग्रे (1), विश्वे मरुतः सुमर्मर्चन् (2). यत् शोचिषा सहसस्पुत्र तिष्ठा (3), अभि क्षितीः प्रथयन् सूर्यो नृन् (4)

⁵ वयं ते अद्य ररिमा हि कामम् (1), उत्तानहस्ता नमसा उपसद्य (2), यजिष्ठेन मनसा यक्षि (3). देवान् अस्रैधता मन्मना विप्रो अग्रे (4)

3.14.6: O son of Force (2), from you go forth the many protections of the godhead, and his plenitudes (1,3). May you give us the thousandfold treasure (4). (May you) give by the word that betrays not the truth, O Agni (5).⁶

3.14.7: O understanding mind, O Seer-Will (1), we who are mortals have done for you, all these things in the pilgrim-sacrifice, O god (2). Do you awake to the whole well-charioted action (3), and taste all That here, O immortal Agni (4).⁷

15. Agni

Riṣhi: Utkilāḥ Kātyah

3.15.1: Push back the hostiles

3.15.2: Wake for us and be our protector

3.15.3: Lead us beyond evil

3.15.4: The vast all-protecting yajna

3.15.5: Make earth and heaven well established for us

3.15.6: Mind and matter are good milk-cows

[Metre: Triṣṭup]

3.15.1: Flaming out in a wide mass of strength (1), push back the hostile powers that hurt and afflict (2). May I abide in the bliss of the all-blissful Vast (3), in the leading of the Agni who is swift to our call (4).¹

3.15.2: When the Sun has arisen, you wake for us and be our protector (2), you (wake for us) in the dawning of this dawn (1), Take pleasure in the Son as if in an eternal birth (3). Accept my affirmation of you, O Agni, perfectly born in your body (4).²

⁶ त्वत् हि (1), पुत्र सहस्रो (2), वि पूर्वीः देवस्य यन्ति ऊतयो वि बाजाः (3), त्वं देहि सहस्रिणं रयिं नो (4), अद्रोघेण वचसा सत्यमग्रे (5)

⁷ तुभ्यं दक्ष कविक्रतो (1), यानि इमा देव मर्तासो अध्वरे अकर्म (2), त्वं विश्वस्य सुरधस्य बोधि (3), सर्वं तदग्रे अमृत स्वदेह (4)

¹ वि पार्जसा पृथुना शोशुचानो (1), बाधस्व द्विषो रक्षसो अर्मीवाः (2), सुशर्मणो बृहतः शर्मणि स्याम् अग्रेः अहं (3), सुहवस्य प्रणीतौ (4)

² त्वं नो अस्या उषसो व्युष्टौ (1), त्वं सूर उदिते बोधि गोपाः (2), जन्मेव नित्यं तनयं जुषस्व (3), स्तोमं मे अग्रे तन्वा सुजात (4)

[*stoma*: affirming laud]

3.15.3: You are mighty with the divine vision (1). In the wake of many (dawns), shine out luminous in the black nights, O Agni (2). O Prince of the riches, lead and carry us over beyond the evil (3). O Youthful god, make us aspirants for the treasure (4).³

[*anu*: in the wake of;]

3.15.4: Shine out, O Agni, the invincible and the mighty one (1), conquering all the cities, all the felicities (2). You are the knower of the births (4). You are the leader of the first, the Vast all-protecting sacrifice (3,5), O perfect guide on the way (6).⁴

[*brhataḥ*: vast]

3.15.5: Bring the plenitude like a conquering chariot (3), towards homes of bliss of your adorer, (which are) many and without a gap (1), and also towards the gods shining out, wise in understanding (2). O Agni, do you make earth and heaven firmly established for us (4).⁵

[Earth and heaven: physical body and mind;

jaritaḥ: for our adorer; *purūṇi*: many, (1.72.1); homes]

3.15.6: O Bull of the herds, nourish us (1). Move towards us with plenitudes (2). Make heaven and earth to be good milk-cows for us, O Agni (3). O god, come with the gods glowing in the beauty of your splendour (4). Let not the evil mind of mortal besiege us (5).⁶

3.15.7: Same as (3.1.23).

³ त्वं नृचक्षा वृषभ (1), अनुं पूर्वीः कृष्णासु अग्रे अरुषो वि भाहि (2),

वसो नेषि च पर्षि च अति अंहः (3), कृधी नो राय उशिजो यविष्ठ (4)

⁴ अपाळ्हो अग्रे वृषभो दिदीहि (1), पुरो विश्वाः सौभगा संजिगीवान् (2),
यज्ञस्य नेता प्रथमस्य पायोः (3), जातवेदो (4), बृहतः (5), सुप्रणीते (6)

⁵ अच्छिद्रा शर्म जरितः पुरुणि (1), देवान् अच्छा दीद्यानः सुमेधाः (2),

रथो न सस्त्रिः अभि वक्षि वाजम् (3), अग्रे त्वं रोदसी नः सुमेके (4)

⁶ प्र पीपय वृषभ (1), जित्व वाजान् अग्रे (2), त्वं रोदसी नः सुदोषे (3),
देवेभिः देव सुरुचा रुचानो (4), मा नो मर्तस्य दुर्मतिः परिं छात् (5)

16. Agni

Riṣhi: Utkīlaḥ Kātyāḥ

3.16.1: Lord of great felicity

3.16.2: Destroy the evil-thoughted beings

3.16.3: Give griefless riches

3.16.4: He labours in the worlds and the gods

3.16.5: Deliver us not to unconsciousness

3.16.6: Riches that create the bliss

[Metre: 1, 3, 5, Bṛhatī; 2, 4, 6, Satobṛhatī]

3.16.1: This is the Fire that is lord of the hero-energy and the great felicity (1). (He is) lord of the wealth of the shining herds, and of good progeny (2). He has power for the slaying of the coverers (3).¹

3.16.2: O gods, O life-powers, you cling to this Agni of increase (1), in whom are the treasures that make our happiness to grow (2). Through all the days, they have destroyed the enemies (4), the evil-thoughted who attack us in our battles (3).²

3.16.3: O bounteous Agni (2), bestow on us the riches (1), which are full of hero-strength (3). With your many lights (bestow on us) the greatest and griefless (wealth), of progeny and of force (4).³

[*anamīva*: griefless;]

3.16.4: He who puts forth his force (2), and is the doer in all the worlds (1), he who is the doer of works in the gods (3), (he) labours in the gods (4), and (he labours) in all might and in the self-expression of men (5).⁴

¹ अयमग्निः सुवीर्यस्य ईशो महः सौभगस्य (1),

राय ईशो स्वपत्यस्य गोमत् (2). ईशो वृत्रहथानाम् (3)

² इमं नरो मरुतः सञ्चता वृधं (1), यस्मिन् रायः शोवृधासः (2),
अभि ये सन्ति पृतनासु दूढ्यो (3), विश्वाहा शत्रुमादभुः (4)

³ स त्वं नो रायः शिशीहि (1). मीद्वो अग्रे (2), सुवीर्यस्य (3),
तुविद्युम्न वर्षिष्ठस्य प्रजावतो अनमीवस्य शुष्मिणः (4)

⁴ चक्रिः यो विश्वा भुवना (1). अभि सांसहिः (2), चक्रिः देवेषु आ दुवः (3),
आ देवेषु यतत (4). आ सुवीर्य आ शंस उत नृणाम् (5)

3.16.5: O Agni, deliver us not to unconsciousness (1), nor to the lack of the strength of the hero (2), nor to the absence of the Light (3), nor to the bondage (5). O son of force, put away from us the hostile powers (4,6).⁵

[*nida*: bondage, censurer;

āgotayī: one with no cows, one with no light]

3.16.6: O felicitous Fire, have power for the fruitful plenitude (1), for the Vast in the pilgrim-rite (2). O with your many lights (4), join us to the large and glorious riches that create the Bliss (3,4).⁶

[*prajāvato vājasya*: fruitful plenitude]

17. Agni

Riṣhi: Kataḥ Vaishvāmitraḥ

3.17.1: Blazes according to his supreme laws

3.17.2: Priesthood for earth

3.17.3: Peace in rest and peace in movement

3.17.4: Navel-centre of immortality

3.17.5: The dual entity

[Metre: Triṣṭup]

3.17.1: He is kindled and blazes out according to the first and supreme laws (1). (He) is united with the Rays, for sacrifice to the gods, he in whom are all desirable things (2, 5). Fire is with his tresses of flame and his raiment of light (3). (He is) the purifier, perfect in sacrifice (4).¹

⁵ मा नो अग्नेऽमृतये (1), मा अवीरतायै रीरधः (2),

मा आगोतायै (3). सहसस्पुत्र (4), मा निदे (5), अप द्वेषांस्या कृधि (6)

⁶ शग्धि वाजस्य सुभग प्रजावतो अग्ने (1), बृहतो अध्वरे (2).

सं राया भूयसा सृज मयोभुना (3), तुर्विद्युम्न (4), यशस्वता (5)

¹ समिध्यमानः प्रथमानु धर्मा (1), समक्तुभिः अज्यते विश्ववारः (2).

शोचिष्वैशो घृतनिर्णिक् (3), पावकः सुयज्ञो अग्निः (4), यजथाय देवान् (5)

3.17.2: You have accomplished in sacrifice your priesthood for the earth (1), O knower of all births, awaking to knowledge (3), as you have accomplished it for heaven (2). So with this oblation do sacrifice to the gods (4), carry yet further beyond the sacrifice with the human being today (5).²

3.17.3: Three are your lives, O knower of all things born (1). Three are the dawns that are your births, O Fire (2). By them win through sacrifice the protection of the gods (3). You as the knower become the peace and the movement for the doer of sacrifice (4).³

[*sham yoh:* peace in rest and in movement, (3.18.4)]

3.17.4: We hymn you by our words, as the Fire perfect in light, perfect in vision (1). We offer to you our obeisance (2). You are the object of our prayer and the knower of all births (3). The gods made you the navel-centre of Immortality (5). You are the messenger, the traveler, the carrier of offerings (4).⁴

3.17.5: By the law of his nature, the creator of the bliss (3), was before you, the Priest of the call and mighty for sacrifice, O Agni (1). He was the dual entity (2). By his law of action carry on the sacrifice (4). You who are awake to knowledge, you establish our pilgrim-rite in the advent of the gods (5).⁵

² यथायजो होत्रमग्ने पृथिन्या (1), यथा दिवो (2), जातवेदः चिकित्वान् (3), एवानेन हविषा यक्षि देवान् (4), मनुष्वद् यज्ञं प्र तिर इमम् अद्य (5)

³ त्रीणि आयूषि तव जातवेदः (1), तिस्र आजानीः उषसः ते अग्ने (2), ताभिः देवानाम् अवो यक्षि (3), विद्वान् अथा भव यजमानाय शं योः (4)

⁴ अग्निं सुदीतिं सुदृशं गृणन्तो (1), नमस्यामः (2), त्वा ईड्यं जातवेदः (3), त्वा दूतमरतिं हव्यवाहं (4), देवा अकृण्वन् अमृतस्य नाभिम् (5)

⁵ यः त्वत् होता पूर्वो अग्ने यजीयान् (1), द्विता च (2), सत्ता स्वधया च शंभुः (3), तस्यानु धर्मं प्र यजा (4), चिकित्वो अथा नो धा अध्वरं देववीतौ (5)

18. Agni

Riṣhi: Kataḥ Vaishvāmitraḥ

3.18.1: Accomplish our aim as friend helping a friend

3.18.2: Wholly consume our inner foes

3.18.3: I adore with word and thought

3.18.4: We who labour at work

3.18.5: Create ecstasy for bright

[Metre: Triṣṭup]

3.18.1: O Fire, in our coming to you, become right-minded (1), accomplishing our aim as a friend to a friend, as father and mother to their child (2); for these worlds of beings born are full of harm (3). Burn to ashes the hostile forces that come against us (4).¹

3.18.2: Wholly consume our inner foes (1). Consume the self-expression of the enemy who would war against us (2). O lord of the riches, conscious in knowledge, consume the powers of ignorance (3). Let them range wide your ageless marching fires (4).²

3.18.3: O Agni, I desire to sacrifice with the fuel (1); offer the oblation, with the (mental) clarity (2), for (getting) speed, for strength (3). Until I have the mastery (4), I lift this thought divine to you for the conquest of the hundreds (6), adoring with the Word (5).³

[Line 4: (alt.): as long as I have the power;]

¹ भवां नो अग्रे सुमना उपेतौ (1), सखैव सख्यै पितरैव साधुः (2),

पुरुद्वुहो हि क्षितयो जनानां (3), प्रति प्रतीचीः दहतात् अरातीः (4)

² तपो ष्वग्रे अन्तरान् अमित्रान् (1), तपा शंसमरंरुषः परस्य (2),

तपो बसो चिकित्तानो अचित्तान् (3), वि ते तिष्ठन्ताम् अजरा अयासः (4)

³ इध्मेन अग्र इच्छमानो (1), घृतेन जुहोमि हव्यं (2), तरसे बलाय (3),

यावदीशे (4), ब्रह्मणा वन्दमान (5), इमां धियं शतसेयाय देवीम् (6)

3.18.4: Affirmed by our lauds, may you rise up with your flame of light, O son of force (1). Found the vast expansion in us who labour at the work (2). Found opulently in the Vishwamitras the peace both in rest and in movement, O Agni (3). We make bright and pure your body many times (4).⁴

[*marmjata*: made bright and pure, (4.1.14), (4.15.6) etc.]

3.18.5: O conqueror of the riches, create for us the ecstasy (1), which is present in you when you are high-kindled (2). In the gated house of your felicitous adorer (3), you uphold opulently your gliding bodies streaming their radiance (4).⁵

19. Agni

Rishi: Gāthi Kaushikah

3.19.1: He is the seer free of ignorance

3.19.2: Widen the formation of gods in us

3.19.3: You teach us the riches which teach

3.19.4: Youthful god

3.19.5: Awake as our protector and found inspirations in our body

[Metre: Trīṣṭup]

3.19.1: I choose Agni as the Priest of the call in the sacrifice (1). (He is) wise, the seer, the omniscient, free from ignorance (2). He shall do worship for us in the formation of the godheads (3). He is strong for sacrifice (4). For the wealth, for the plenitude he wins all kinds of amassings (5).¹

[*maghāni*: amassings, riches]

⁴ उत् शोचिषा सहसस्पुत्र स्तुतो (1), बृहद्वयः शशमानेषु धेहि (2),

रेवदग्ने विश्वामित्रेषु शं योः (3), मर्मज्मा तै तन्व भूरि कृत्वः (4)

⁵ कृधि रत्नं सुसनितः धर्मानां (1), स घेत् अग्ने भवसि यत् समिद्धः (2),
स्तोतुः दुरोणे सुभगस्य (3), रेवत् सृष्टा करस्त्रा दधिषे वपूषि (4)

¹ अग्निं होतारं प्र वृणो मियेधे (1), गृत्सं क्विं विश्वविदम् अमूर्गम् (2),
स नो यक्षत् देवतांता (3), यजीयान् (4), राये बाजाय वनते मघानि (5)

3.19.2: O Agni, I mission towards you a power of giving, bearing my oblation (1), which is luminous, full of lustres (2). May he come to the sacrifice with his givings, with his treasures (4), turning round it and widening the formation of the godheads (in us) (3).²

[*rātinīm*: a power of giving;

pradakṣhiṇit: turning round, (4.6.3); see (3.32.15)]

3.19.3: Since I am guarded by you with a mind of shining energy (1), then do you teach us about the riches that teach, and (about) the good children of our works (2). O Agni, may we affirm you by our lauds (4). (You are) rich in the power of a wealth, most full of the strength of the gods (3).³

[*prabhūtau*: power; *shikṣhoḥ*: (the riches) that teach;]

3.19.4: Many flame-forces have been founded in you, O Agni (1), by men who have the will to sacrifice to the godhead (2). So, bring to us the formation of the godhead, O youthful god (3), when you worship with sacrifice the divine host today (4).⁴

[*devatātim*: formation of the godhead, (8.1.18)]

3.19.5: Since the gods seating you for sacrifice (2), have anointed you as Priest of the call in the rite (1), so do you, O Agni, awake here as our protector (3), and found your inspirations in our bodies (4).⁵

² प्र ते अग्ने हविष्मन्तीम् इयमि अच्छा (1), सुद्युम्नां रातिनीं घृताचीम् (2), प्रदक्षिणित् देवतातिम् उराणः (3), सं रातिभिः वसुभिः यज्ञम् अंश्रेत् (4)

³ स तेजीयसा मनसा त्वोत्तं (1), उत्त शिक्ष स्वपत्यस्य शिक्षोः (2), अग्ने रायो नृत्तमस्य प्रभूतौ (3), भूयाम ते सुष्टुतयश्च वस्वः (4)

⁴ भूरीणि हि त्वे दधिरे अनीका अग्ने (1), देवस्य यज्यवो जनांसः (2), स आ बह देवतातिं यविष्ठ (3), शर्धो यद्य दिव्यं यजासि (4)

⁵ यत्त्वा होतारम् अनजन् मियेधे (1), निषादयन्तो यजथाय देवाः (2), स त्वं नो अग्ने अबितेह बोधि (3), अधि श्रवांसि धेहि नस्तनूषु (4)

20. Agni

Riṣhi: Gāthī Kaushikah

3.20.1: The gods full of light hear us

3.20.2: Three your steeds, your worlds, your tongues and bodies

3.20.3: All the manifold magic has been combined in you

3.20.4: He carries the devotee beyond all difficulties

3.20.5: Dadhikrāvaṇ, Bhaga and others

[Metre: Triṣṭup]

3.20.1: In the dawns, by his words the Carrier of the offerings calls (2), Agni, Dawn, Ashvins and Dadhikravan (1). May the gods full of the Light hear us (3). May they desire and accept with a common pleasure our sacrifice (4).¹

3.20.2: O Agni, three are your steeds, three the worlds of your session (1). Three are your tongues (2). Three too are your bodies desired by the gods (4). With them protect undeviatingly our words (5). O you born from the Truth, your powers are ancient (3).²

3.20.3: Many are the names of you, the Immortal, O Agni (1,3), O Knower of the births, O god with your self-law (2). They have combined in you (5), all the manifold magic of the Lords of magic, O all-ruler (4), O builder of levels (6).³

[*pr̥ṣṭabandha*: builder of the levels, (SA, provisional).

vishvaminva: all-ruler; all-pervading, (10.110.5);

pūrvī: manifold; *māya*: magic; *māyinaṃ*: lords of magic;]

¹ अग्निम् उषसम् अश्विनां दधिक्रां (1), व्युष्टिषु हवते बह्विस्वथैः (2),
सुज्योतिषो नः शृण्वन्तु देवाः (3), सजोषसो अध्वरं वावशानाः (4)
² अग्ने त्री ते वाजिना त्री षडस्था (1), तिस्रः ते जिह्वा (2), ऋतजात पूर्वीः
(3), तिस्र उ ते तन्वा देववाताः (4), तामिः नः पाहि गिरो अप्रयुच्छन् (5)
³ अग्ने भूरीणि तव (1), जातवेदो देव स्वधावो (2), अमृतस्य नामं (3),
याश्च माया मायिनां विश्वमिन्व (4), त्वे पूर्वीः संदधुः (5), पृष्टबन्धो (6)

3.20.4: Agni, the leader of the divine worlds is as if the Enjoyer (1). He is the divine guardian of the fixed time of things (2). With him is the Truth (3). He the Eternal, the Omniscient is the slayer of the coverer (4). May he carry one who hymns him with the word beyond all the difficulty and stumbling (5).⁴

[*bhaga*: enjoyer, the deity of enjoyment and sharing; one of solar deities]

3.20.5: I call here (5), Dadhikravan, and Agni, and the divine Dawn (1), Bṛhaspati and the god Savitri (2), Ashvins and Mitra and Varuṇa and Bhaga, the Vasus, the Rudras, the Ādityas (4).⁵

21. Agni

Riṣi: Gāthī Kaushikah

3.21.1: Taste the drops of understanding and light

3.21.2: Self-law and advent of gods

3.21.3: You blaze upon the supreme riṣi

3.21.4: You come with vast light

3.21.5: The understanding is full of energy

[Metre: 1, Triṣṭup; 2-3, Anuṣṭup; 4, Virāḍrupā; 5, Satobṛhatī]

3.21.1: Establish this our sacrifice in the immortals (1). Accept these offerings, O knower of things born (2). Sitting as first and supreme (4), taste the drops of understanding and light, O Priest of the call (3).¹

[*medasaḥ*: understanding, strength]

⁴ अग्निः नेता भग इव क्षितीनां (1), देवीनां देव ऋतुपा (2), ऋतावा (3), स वृत्रहा सनयो विश्ववेदाः (4), पर्षत् विश्वार्तिं दुरिता गृणन्तम् (5)

⁵ दधिक्राम् अग्निम् उषसं च देवीं (1), बृहस्पतिं सवितारं च देवम् (2), अश्विना मित्रावरुणा भगं च (3), वसून् रुद्रान् आदित्यान् (4), इह हुवे (5)

¹ इमं नो यज्ञम् अमृतेषु धेहि (1), इमा हव्या जातवेदो जुषस्व (2), स्तोकानामग्रे मेदसो घृतस्य होतः प्राशान (3), प्रथमो निषद्य (4)

3.21.2: O purifying Fire, full of light (1), there drip for you drops of understanding (2). Give us the supreme desirable thing (4), in your self-law for the advent of the gods (3).²

3.21.3: To you, come these drops of dripping light (1), O benignant, O Agni, the illumined seer (2). Then you blaze up as the supreme Rishi (3). Become the protector of our sacrifice (4).³

[*santya*: right and true, (8.44.9); one who is the truth of being, (1.36.2)]

3.21.4: The drops of understanding and light (2), fall on you, O unseizable Ray, O you with whom is the great might (1). Declared by the seers of truth, you have come with the vast light (3). Accept our offerings, O wise intelligence (4)!⁴

[*adhrigu*: unseizable ray, uncontrollable ray;

shachīvaḥ: one with great might or puissance;]

3.21.5: Most full of energy is the understanding held up in the middle for you (1), this is our gift to you (2). The drops drip over your skin, O shining one (3). Take them to you in the way of the gods (4).⁵

² घृतवन्तः पावक (1), ते स्तोकाः श्रोतन्ति मेदसः (2),
स्वधर्मन् देववीतये (3), श्रेष्ठं नो धेहि वार्यम् (4)

³ तुभ्यं स्तोका घृतश्चुतो (1), अग्रे विप्राय सन्त्य (2),
ऋषिः श्रेष्ठः समिध्यसे (3), यज्ञस्य प्राविता भव (4)

⁴ तुभ्यं श्रोतन्ति अधिगो शचीवः (1), स्तोकासौ अग्रे मेदसो घृतस्य (2),
कविशस्तो बृहता भानुनागां (3), हव्या जुषस्व मेधिर (4)

⁵ ओजिष्ठं ते मध्यतो मेद उत्-भृतं (1), प्र तै वयं ददामहे (2),
श्रोतन्ति ते वसो स्तोका अधि त्वचि (3), प्रति तान् देवशो विहि (4)

22. Agni

Riṣi: Gāthī Kaushikah

3.22.1: You have won thousandfold plenitude

3.22.2: You have extended the wide mid-world

3.22.3: You speak to the waters that abide above and below

3.22.4: Impelling forces with no harm or distress

[Metre: 1-3, 5, Triṣṭup; 4, Anuṣṭup]

3.22.1: This is he, Agni in whom (1), Indra, desiring the Soma-delight, held it in his belly (2). O knower of all things born, our laud rises to you (4), because you have won the thousandfold plenitude as if a steed of swiftness (3).¹

[*sasavān*: one who has won,]

3.22.2: It (your splendour) is a brilliant ocean of light in which is divine vision (4). O Agni, your splendour is in heaven (1). It is in the earth and its growths and its waters, O lord of sacrifice (2). By this, you have extended the wide mid-world (3).²

3.22.3: O Agni, you go towards the ocean of the heaven (1). You speak towards the gods who are masters of knowledge (2). And (you speak) towards the waters that abide below (4). (You speak) towards the (waters) that abide above in the luminous world of the sun (3).³

[Also in TS (4.2.4.6); VS (12.49). RV (10.129.3) mentions the ocean below, the ocean having almost no consciousness (inconscious, *apraketam*); RV (4.50.2), (10.3.3), (1.171.6) mention the ocean above, the superconscious ocean (*supraketam*).

(4.58.5-7) mention the journey of the *jīva* (soul) beginning with the ocean below with the aim of reaching the ocean above. Agni is the

¹ अ॒यं सो अ॒ग्निः यस्मिन् (1), सोम॒मिन्द्रः सु॒तं द॒धे ज॒ठरं वाव॑शानः (2), स॒हस्रि॑णं वा॒जम॒त्यं न स॑र्षिं स॒स॒वान् (3), सन् स्तू॒यसे जा॑तवेदः (4)

² अ॒ग्ने यत् तै दि॒वि ब॑र्चः (1), पृथि॒व्यां यत् ओष॑धीषु अ॒प्सु आ य॑जत्र (2), येन अ॒न्तरि॑क्षम् उ॒र्वीत॑तन्धं (3), त्वे॒षः स भानुः अ॒र्णवो नृ॑चक्षाः (4)

³ अ॒ग्ने दि॒वो अ॒र्णम॑च्छा जिगा॒सि (1), अ॒च्छा दे॒वान् ऊ॒चिषे॑ धि॒ष्ण्या ये (2), या रौच॑ने प॒रस्ता॑त् सूर्य॒स्य (3), याः च अव॑स्तात् उ॒पति॑ष्ठन्त॒ आपः॑ (4)

main helper the charioteer in this journey, as in (3.1.17). The journey is like a sacrifice that moves.

dhiṣṇyāḥ: masters of knowledge; gods of the planes;]

3.22.4: Let your Fires that dwell in the waters (1), joining with those that descend the slopes (2), accept the sacrifice (3). (Accept the) mighty impelling forces, in which there is no harm nor any distress (4).⁴

3.22.5: Same as (3.1.23)

23. Agni

Riṣhi: Devashravā Bhārata, Devavāta Bhārata

3.23.1: Agni is churned out

3.23.2: Sons of Bharata (bringer)

3.23.3: The ten throw light

3.23.4: Dṛshatvatī, Āpaya and Sarasvatī

[Metre: 1-2, 4-5 Triṣṭup; 3, Satobṛhatī]

3.23.1: Agni, the knower of all things born, has founded here immortality (4). (He is) churned out and well-established in the house of his session (1). (He is) the Youth, the Seer, the leader of the pilgrim-sacrifice (2). (He is) imperishable in the perishing woodlands (3).¹

[Line 2: Recall, (6.16.13): Atharvan churned you (Agni) out from the lotus; 'churning' occurs in (3.29.1, 5, 6).]

3.23.2: Devashrava and Devavāta (2), the sons of Bharata have churned out Agni, full of joy (1), and of perfect discernment (3). O Agni, look widely on us with the vast riches (4), become the leader of our impulses throughout the days (5).²

⁴ पुरीष्यासो अग्नयः (1), प्रावणेभिः सजोषसः (2),

जुषन्तां यज्ञम् (3), अद्रुहौ अनमीवा इषो महीः (4)

¹ निर्माथितः सुधित आ सधस्थे (1), युवा कविः अध्वरस्य प्रणेता (2),

जूर्यत्सु अग्निः अजरो बनेषु (3), अत्रा दधे अमृतं जातवेदाः (4)

² अमन्थिष्ठां भारता रेवदग्निं (1), देवश्रवा देववातः (2), सुदक्षम् (3),

अग्ने वि पश्य बृहता अभि राया (4), इषां नो नेता भवतात् अनु द्यून् (5)

[Lines 1, 2, 3 (alt.): “The sons of the Bringer (*bharata*), god-inspired and god beloved, have churned out Fire of the perfect discernment.”]

The names *Bharata*, *Devashrava*, *Devavāta* are replaced by their respective powers in the alternative translation. The two names in line 2 are those of the seers of this *sūkta*.]

3.23.3: The ten who throw (the Light) (1), have brought to birth all around the Ancient One (2), well-born in his mothers and well-beloved (3). O god-inspired, affirm with lauds, the Fire lit by the god-beloved (4), that he may be the controller of men (5).³

[Ten: According to S, they are the ten fingers which are important in the performance of ritual. They could also be the five organs of sense namely eye, nose, ear, tongue and skin, and five organs of action, namely mouth, hands, legs, organs of excretion and regeneration.

kṣhipa: those who throw; fingers (S)]

3.23.4: One has set you in the supreme seat of the earth (1), in the seat of the Word of Revelation (*Ilā*), in the happy brightness of the days (2). O Agni, opulently shine (6), in the human being (4), in the river of rocks (3), in the stream of flowing waters, in the stream of inspiration (5).⁴

[Lines 3,5 (alt.): in the river *Dṛṣhadwati*, in the river *Āpaya* and in the river *Saraswati*.

ilā: word of revelation, name of goddess; see (3.4.8);]

3.23.5: Same as (3.1.23).

³ दश क्षिपः (1), पूर्व्यं सीम् अजीजनन् (2), सुजातं मातृषु प्रियम् (3).

अग्निं स्तुहि देववातं देवश्रवो (4), यो जनानाम् असत् वशी (5)

⁴ नि त्वा दधे वर आ पृथिव्या (1), इळायाः पदे सुदिनत्वे अह्वाम् (2),

दृषत्-वत्यां (3), मानुष (4), आपयायां सरस्वत्यां (5), रेवदग्रे दिदीहि (6)

24. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.24.1: Overpower the hostiles

3.24.2: Kindled by the word

3.24.3: Ever-wakeful

3.24.4: Greaten the word that has sight

3.24.5: The Son within us

[Metre: 1, Anuṣṭup; 2-5, Gāyatrī]

3.24.1: O Fire, O Forceful one, overpower the hostile armies (1), hurl them away from us (2). O one who is unassailable, pierce the enemy-powers (3). Found your splendour in him who carries through the sacrifice (4).¹

3.24.2: O Agni, you are kindled by the word of revelation (*i/a*) (1). (You are) the immortal who comes to the offering (2). Accept wholly our pilgrim- sacrifice (3).²

3.24.3: O Agni, ever wakeful with your light (1), O son of force, who is invoked (2), sit on my seat of sacrifice (3).³

3.24.4: O Agni, with all your divine fires (1), in our sacrifices greaten the word that has sight (2).⁴

[*giraḥ chāyavaḥ*: word that has sight; word uttered with one-pointed attention (S), (occurs once);

mahayā: greaten;]

3.24.5: O Agni, give to the giver (1), a wealth full of hero-strengths enclosing us (2). Intensify the force in us having with us the Son (3).⁵

[The son is Agni.]

¹ अग्ने सहस्व पृतना अभिमांतीः (1), अपांस्य (2).

दुष्टरः तरन् अरांतीः (3). वर्चो धा यज्ञवाहसे (4)

² अग्रं इळा समिध्यसे (1), वीतिहोत्रो अमर्त्यः (2).

जुषस्व सूनो अध्वरम् (3)

³ अग्रं युष्मेन जागृवे (1), सहसः सूनो आहुत (2). एदं बर्हिः संदो मम (3)

⁴ अग्ने विश्वेभिः अग्निभिः देवेभिः (1), महया गिरः यज्ञेषु य उ चायवं (2)

⁵ अग्ने दा दाशुषे (1). रयिं वीरवन्तं परीणसम् (2). शिशीहि नः सनुमतः (3)

25. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.25.1: Son of heaven by the body of earth

3.25.2: Bring us to the gods

3.25.3: Illumines the mothers

3.25.4: Indra and Agni, the unforgetting gods

3.25.5: World of your session

[Metre: Virāṭ]

3.25.1: O Agni, you are the son of heaven (1), by the body of the earth (3). (You are) the conscious knower (2), even the omniscient (4). Sacrifice to each god in turn, O knower (5).¹

3.25.2: Fire the knower wins the hero-energies (1). (He) wins the plenitudes striving towards immortality (2). So may you bring to us the gods (3), O giver of the manifold plenty (4).²

3.25.3: Agni illumines the divine and immortal mothers of all things (3). (He illumines) the earth and heaven (2). He is free from ignorance (4). Possessing all, he is manifold in his delights by his plenitudes and his dispensations (5).³

[*kṣhayan*: possessing all; *namobhiḥ*: dispensations, givings; Note that the usual meaning, 'obeisance', 'surrender' is not applicable here. S renders it as, 'one with food'.]

3.25.4: O Agni and Indra, here in the gated house of the giver who offers the Soma (1), come to the sacrifice (2), for the drinking of the Soma (4). You are the unforgetting gods (3).⁴

¹ अग्ने दिवः सूनुरसि (1), प्रचेताः (2), तना पृथिव्या (3),

उत विश्ववेदाः (4), ऋधक् देवान् इह यजा चिकित्वः (5)

² अग्निः संनोति वीर्याणि विद्वान् (1), संनोति वाजम् अमृताय भूषन् (2),
स नो देवान् एह बहा (3), पुरुक्षो (4)

³ अग्निः द्यावापृथिवी (2), विश्वजन्त्ये आ भाति देवी अमृते (3), अमूरः (4).
क्षयन् वाजैः पुरुश्चन्द्रो नमोभिः (5)

⁴ अग्र इन्द्रश्च दाशुषो दुरोणे सुतावतो (1), यज्ञम् इह उप यातम् (2),
अमर्धन्ता (3), सोमपेयाय देवा (4)

[*amardhanta*: unforgetting]

3.25.5: O Agni, you shine high, eternal in the house of the waters (1), O son of force, O knower of all things born (2). Under your guard you greaten the worlds of your session (3).⁵

26. Agni Vaishvānara, Maruts and Ātma

Riṣi: 1-6, 8-9, Vishvāmitraḥ Gāthinaḥ; 7, Brahma (ātmā)

3.26.1: Kushikās call Agni by words

3.26.2: Forming of the god by the human being

3.26.3: Gives us the ecstasy and good power of the horse

3.26.4: Life-gods (Maruts) make the mountains to trouble

3.26.5: Maruts as roaring lions

3.26.6: Maruts are wise thinkers

3.26.7: Experience of ecstasy by the seer

3.26.8: Following the thought with heart

3.26.9: Inexhaustible fountain

[Metre: 1-6, Jagatī; 7-9, Triṣṭup]

[The verses (1-3) are dedicated to Vaishvānara. Recall that (3.2) and (3.3) are also dedicated to Agni Vaishvānara.]

3.26.1: Desiring the treasure, we the Kushikas, call Agni by our words (5), bringing the offering (2). He is the universal godhead and (we) discern him by the mind (1). (He is) the follower of the truth, and finds the world of the sun (3). (He is) the great giver, the divine and rapturous charioteer (4).¹

[*raṇvam*: rapturous]

⁵ अग्ने॑ अ॒पां स॒मि॒ध्यसे॑ दुरो॒णे नित्यः॑ (1). सू॒नो स॒हसो॑ जा॒तवे॑दः (2), स॒ध॒स्था॒नि म॒ह्य॒मान॑ ऊ॒ती (3)

¹ वै॒श्वान॑रं म॒नसा॒ग्निं नि॒चाय्या॑ (1), ह॒विष्म॑न्तो (2), अनु॒ष॒त्यं स्व॒र्वि॒दम् (3), सु॒दानु॑ दे॒वं र॒धि॒रं (4), व॒सू॒यवो॑ गी॒र्भी र॒ण्वं कु॒शि॒कासौ॑ हवामहे (5)

3.26.2: We call that brilliant Agni to guard us (1). (He is) the universal godhead, who grows in the mother (2). He is the master of the word, the speaker and the hearer, for the human being's forming of the godhead (3). (He is) the illumined Seer, the Guest, the swift Traveler (4).²

[*brhaspati*: the master of the word;

ukthyam: speaker; *shrotāram*: hearer;]

3.26.3: The universal godhead is kindled high by the Kushikas from generation to generation (2), as if the neighing Horse (is controlled) by the mothers (1). May that Agni give to us the hero-strength and good power of the Horse and the ecstasy (3). (He is) wakeful in the Immortals (4).³

3.26.4: Let the fires go forward, with the plenitudes and the strengths (1). They have yoked the dappled horses mingled together to reach bliss (2). (Before them) are the life-gods (Maruts), omniscient, pouring the Vast (3). They make the mountains tremble and are inviolable (4).⁴

[*shubhe*: bliss;]

3.26.5: We desire as our brilliant and forceful guard (2), the life-gods (Maruts) with their glory of Agni, universal in the peoples (1). They are thunderous and terrible, clothed as if in a raiment of rain (3). They are like roaring lions and are great givers (4).⁵

² तं शुभ्रम् अग्निम् अवसे हवामहे (1), वैश्वानरं मातरिश्वानम् (2), उक्थ्यम् बृहस्पतिं मनुषो देवतातये (3), विप्रं श्रोतारमतिथिं रघुष्यदम् (4)

³ अश्वो न क्रन्दन् जनिभिः (1), समिध्यते वैश्वानरः कुशिकेभिः युगेयुगे (2), स नो अग्निः सुवीर्यं स्वश्र्यं दधातु रत्नम् (3), अमृतेषु जागृविः (4)

⁴ प्र यन्तु बाजाः तर्विषीभिः अग्रयः (1), शुभे समिस्ताः पृषतीः अयुक्षत (2), बृहदुक्षो मरुतो विश्ववैदसः (3), प्र वैपयन्ति पर्वतान् अदाभ्याः (4)

⁵ अग्निश्रियो मरुतो विश्वकृष्टय (1), आ त्वेषम् उग्रम् अव ईमहे वयम् (2), ते स्वानिनो रुद्रिया वर्षनिर्णिजः (3), सिंहा न हेषक्रतवः सुदानवः (4)

3.26.6: We desire the luminous energy of the life-gods (Maruts) (2), host upon host, troop upon troop with their proclamings of the Fire (1). They come to the sacrifice (5), driving their dappled horses (3). Their achievement cannot be taken from them (4). They are wise thinkers in the discoveries of knowledge (6).⁶

3.26.7: I am Agni, I am from my birth the knower of all things born (1). Light is my eye, in my mouth is immortality (2). I am the triple Ray (3). I am the measurer of the mid-world (4). I am the unceasing illumination (5). My name is the offering (6).⁷

[This mantra describes the ecstatic experience of the seer, namely his complete identification with Agni as the universal form and power. The word 'I' in line 1 may refer to the supreme soul power *ātma*. Similar experiences of identification with the supreme are also in (4.26), '*aham manur . . .*' and in (10.125), '*aham rudrebhiḥ . . .*'. Apart from these two sūktās, there are more than 15 mantrās in several Maṇḍalās beginning with *aham*.]

3.26.8: He has purified the ray through the three filters (1). Following the thought with the heart, he has reached knowledge of the light (2). He has created the supreme ecstasy by the self-laws of his nature (3). His sight has embraced earth and heaven (4).⁸

3.26.9: He is a fountain with a hundred streams that is never exhausted (1). With his illumined consciousness, he is the father and accorder of all that must be spoken (2). He takes his rapture in the lap of the Father and Mother (3). Earth and heaven fill him full, the speaker of truth (4).⁹

⁶ ब्रातँब्रातं ग॒णंग॑णं सु॒श॒स्तिभिः॑ अ॒ग्रेः (1), भामं॑ म॒रुता॑म् ओज॑ ईमहे (2), पृष॑दश्वासो (3), अन॒व॒भ्ररा॑धसो (4), गन्तारो॑ य॒ज्ञं (5), वि॒दथे॑षु धीराः (6)

⁷ अ॒ग्निर॑स्मि जन्म॑ना जा॒तवै॑दा (1), घृ॒तं मे॑ चक्षुः अ॒मृतं॑ म आ॒सन् (2), अ॒र्कः त्रि॒धात् (3), रज॑सो वि॒मानो॑ (4), अ॒र्जस्रो॑ घ॒र्मो (5), ह॒विर॑स्मि नाम॑ (6)

⁸ त्रि॒भिः प॒वित्रैः॑ अपु॑पोत् हि अ॒र्कं (1), ह॒ृदा म॒तिं ज्योति॑रनु॒ं प्र॒जान॑न् (2), वर्षि॑ष्ठं रत्न॑मकृत स्व॒धाभिः॑ (3), आदि॑द् द्यावा॒पृथि॒वी पर्य॑पश्यत् (4)

⁹ शत॑धारम् उत्स॑म् अक्षी॑यमाणं (1), वि॒प॒श्चितं॑ पि॒तरं॑ वक्त्वा॒नाम् (2), मे॒ळिं म॑दन्तं पि॒त्रोरु॑प॒स्थे (3), तं रो॑दसी पि॒पृतं॑ सत्य॒वाच॑म् (4)

[This mantra is also indicates the seer's identification with the Infinite.

meḥim: rapture; roar, (4.7.11)]

27. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.27.1: Seeker of bliss

3.27.2: Agni has the firm holding

3.27.3: May we cross through the hostiles

3.27.4: We desire Agni

3.27.5: Robe of light

3.27.6: Doers of the yajna and their guardian

3.27.7: Impels the discoveries of knowledge

3.27.8: The rites in the path

3.27.9: He is supreme

3.27.10: Word of revelation born from understanding

3.27.11: Agni ablaze

3.27.12: Son of energy

3.27.13: To be worshipped with obeisance

3.27.14: He is like a god carrying Indra

3.27.15: You illumine the vast

[Metre: Gāyatrī]

3.27.1: Forward move the luminous plenitudes (1), bearing the offering with the ladle of light (2). The seeker of bliss travels to the gods (3).¹

3.27.2: I pray by the word to Agni with his illumined consciousness (1), who accomplishes the sacrifice (2). He has the inspiration, and has the firm holding (3).²

¹ प्र वो वाजा अ॒भिद्य॑वो (1), ह॒विष्म॑न्तो घृ॒ताच्या॑ (2),

दे॒वान् जि॑गाति सु॒म॒युः (3)

² ई॒ळे अ॒ग्निं बि॑प॒श्चितं॑ गि॒रा (1), य॒ज्ञस्य॑ सा॒धन॑म् (2),

श्रु॒ष्टीवा॑नं धि॒तावा॑नम् (3)

3.27.3: O Agni, may we have the power to rein you (1), the divine steed of swiftness (2). May we cross through the hostile forces (3).³

3.27.4: Agni is high-blazing in the pilgrim-rite (1). Agni who is to be adored, purifies with his tresses of flame (2); Him we desire (3).⁴

3.27.5: He is the immortal, wide in might, clothed in the robe of light (1). (He is) well-fed with the offerings (2). Agni is the carrier of the offerings in the sacrifice (3).⁵

3.27.6: Assailed by the opponent (1), the doers of sacrifice, have set to work the ladle, keeping the true thought (2). They have made Agni to guard them (3).⁶

[*srucha*: ladle, the human body]

3.27.7: The priest of the call (1), the immortal, the godhead, goes in our front with his magic-wisdom (2), impelling the discoveries of knowledge (3).⁷

3.27.8: He is held as the Horse in the plenitudes (1). He is led along in the rites of the path (2). He is the illumined Seer who accomplishes the sacrifice (3).⁸

3.27.9: He was made by the Thought, one Supreme (1). It held the child of beings (2). He is the father of the Understanding in the body (3).⁹

[Lines 2, 3: (alt.): the daughter of the Understanding set him in us, the child born from creatures and their father.

tanā: body, daughter; *garbha*: child;

vareṇyam: the desirable one, supreme;]

³ अग्ने श॒केम॑ ते व॒यं यम॑ (1), दे॒वस्य॑ वा॒जिनः॑ (2), अति॑ द्वेषाँसि तरेम॑ (3)

⁴ समि॑ध्यमा॒नो अध्व॑रे (1), अग्निः॑ पा॒वक॑ ईड्यः शोचि॑ष्केशः (2), तमी॑महे (3)

⁵ पृथु॑पाजा अम॑र्त्यो घृतनि॑र्णिक् (1), स्वा॑हुतः (2), अग्निः॑ य॒ज्ञस्य॑ हव्य॒वाट् (3)

⁶ ते स॒बाधो॑ (1), य॒तसु॑च इ॒त्था धि॒या य॒ज्ञव॑न्तः (2),

आ च॑क्रुः अ॒ग्निम् ऊ॒तये॑ (3)

⁷ होता॑ दे॒वो अम॑र्त्यः (1), पु॒रस्ता॑त् एति मा॒यया॑ (2), वि॒द्यानि॑ प्र॒चोद॑यन् (3)

⁸ बा॒जी बा॒जेषु॑ धी॒यते॑ (1), अध्व॑रेषु प्र॒णीय॑ते (2), वि॒प्रो य॒ज्ञस्य॑ सा॒धनः॑ (3)

⁹ धि॒या च॑क्रे वरे॑ण्यो (1), भू॒तानां॑ गर्भ॒मा द॑धे (2), दक्ष॑स्य पि॒तरं॑ तना॑ (3)

3.27.10: The word of revelation born from the understanding places you within, one supreme (1). You are forcefully created (2). O Agni, you are the perfect thinker and the aspirant (3).¹⁰

[*i/a*: word of revelation; *dakṣha*: understanding;]

3.27.11: Agni is swift in motion, and crosses through the waters (1). Seeking (him) in the union with the Truth (2), the illumined seers set him ablaze by the plenitudes (3).¹¹

3.27.12: I pray to Agni, the Seer-Will (3), (He is) the Son of Energy (1). (He is) flaming out in heaven in the rite of the path (2).¹²

3.27.13: (He is) to be prayed, to be worshipped with obeisance (1). (He) sees through the darkness (2). Agni is kindled high, the mighty one (3).¹³

[Line 2 (Alt.): He is seen through darkness]

3.27.14: Mighty Agni is kindled high (1). He is like a horse that carries the gods (2). Him they pray who bring the offerings (3).¹⁴

3.27.15: We, mighty, kindle high, you, mighty (1), O Bull of the herds (2). O Agni, you illumine the Vast (3).¹⁵

¹⁰ नि त्वा दधे वरैण्यं दक्षस्य इळा (1), संहस्कृत (2),

अग्ने सुदीतिम् उशिर्जम् (3)

¹¹ अग्निं यन्तुरम् असुरम् (1), ऋतस्य योगे वनुषः (2),

विप्रा वाजैः समिन्धते (3)

¹² ऊर्जो नपातम् (1), अध्वरे दीद्वांसम् उप दधि (2),

अग्निमीळे कविक्रतुम् (3)

¹³ ईळेन्यो नमस्यः तिरः (1), तमांसि दर्शतः (2), समग्निः इध्यते वृषा (3)

¹⁴ वृषो अग्निः समिध्यते (1), अश्वो न देववाहनः (2), तं हविष्मन्त ईळते (3)

¹⁵ वृषणं त्वा (1), वयं वृषन् वृषणः समिधीमहि (2), अग्ने दीद्यतं बृहत् (3)

28. Agni

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.28.1: Accept our puroḍāsha offering

3.28.2: The offering is perfected

3.28.3: Established in the rite of the path

3.28.4: Noon-day rite

3.28.5: Establish the yajna in the god

3.28.6: Offering given in the evening

[Metre: 1-2, 6, Gāyatrī; 3, Uṣṇik; 4, Triṣṭup; 5, Jagatī]

3.28.1: O Agni, accept our offering, the frontal oblation, in the (rite at) dawn (1,3). You are knower of the births (2), and rich in thought (4).¹

[*puroḍāsham*: frontal oblation, frontal offering; cake (for ritualists); This word occurs 5 times in this sūkta (mantrās 1, 3-6) and six times in the sūkta 52 (3.52.2-6,8). It occurs in 7 other mantrās in other Maṇḍalās. This word is same as *puroḍāsha* occurring in Taittirīya Samhita, with the replacement of *la* by *ḍa*.

In this sūkta, there is the clear mention of the pressing in morning rite (*prātaḥ sāve*), the noon-day pressing (*mādhyaṇḍinam sāve*) and the rite at the end of the day (*tiro-ahnyam*).]

3.28.2: O Agni, for you is the frontal offering prepared (1). It is perfected (2). That accept, O youthful god (3).²

[*pariṣhkr̥taḥ*: *pari-kṛtaḥ*, perfected, (8.39.9)]

3.28.3: O Fire, come to the frontal offering that is cast to you with the disappearance of day (1). O son of force, you are established in the rite of the path (2).³

¹ अग्ने जुषस्व नो हविः पुरोळाशं (1), जातवेदः (2), प्रातः-सावे (3), धियावसो (4)

² पुरोळा अग्ने पचतस्तुभ्यं (1), वा घा परिष्कृतः (2), तं जुषस्व यविष्ठ्य (3)

³ अग्ने बीहि पुरोळाशम् आहुतं तिरोअह्न्यम् (1), सहसः सनुः असि अध्वरे हितः (2)

3.28.4: O knower of all things born, in the noonday pressing of the Soma (1), accept the frontal offering, O seer (2). O Agni, the wise thinkers in their discoveries of knowledge (5), impair not your portion (4), who are the mighty one (3).⁴

3.28.5: O Agni, in the third pressing also (1), you desire the frontal offering cast to you, O son of force (2). By the illumination, establish the pilgrim-sacrifice in the gods (3), which is full of ecstasy and wakeful in the immortals (4).⁵

3.28.6: O Fire, increasing (1), accept (4), the frontal offering, the oblation cast (2), with the disappearance of the day (5), O knower of all things born (3).⁶

29. Agni

Riṣi: Vishvāmitraḥ Gāthinaḥ

3.29.1: Churn Agni as of old

3.29.2: Agni set in the two tinders

3.29.3: The son is born in the manifestation of knowledge

3.29.4: We set you within

3.29.5: Churn him who creates no duality

3.29.6: When they churn him, he shines wide

3.29.7: He is the horse and the great giver

3.29.8: Found the vast expansion in the sacrificer

3.29.9: By Agni, gods overcome hostiles

3.29.10: In your native seat is the order of truth

3.29.11: The son, as soon as born, gallops

3.29.12: Churned out, he is set within

3.29.13: Mortals have brought to birth the immortal

⁴ माध्यंदिने सर्वने जातवेदः (1), पुरोळाशमिह कवे जुषस्व (2),

अग्रै यद्दस्य (3), तव भागधेयं न प्र मिनन्ति (4), विदधेषु धीराः (5)

⁵ अग्रै तृतीये सर्वने (1), हि कानिषः पुरोळाशं सहसः सूनबाहुतम् (2),

अथा देवेषु अंघ्रं विपन्यया धा (3), रत्नवन्तम् अमृतैषु जागृविम् (4)

⁶ अग्रै वृधान (1), आहुतिं पुरोळाशं (2), जातवेदः (3), जुषस्व (4),

तिरोअह्यम् (5)

3.29.14: Shine with the seven priests of the call

3.29.15: Fights unfriendly powers

3.29.16: You have achieved the permanent by your toil

[Metre: 1, 4, 10, 12, Anuṣṭup; 2-3, 5, 7-9, 13, 16, Triṣṭup; 6, 11, 14-15, Jagatī]

3.29.1: This is the churning out (1), this, the bringing to birth that is done (2). Bring the Queen of the peoples (3). Let us churn out the Fire as of old (4).¹

[Line 3: Bring in the supreme nature so that all her loving creatures including human beings can receive the power of Agni released by churning. For S, it is the tinder (*araṇi*) which produces the fire.

The words connected with churning occur in three verses, namely 1, 5 and 6. Churning indicates the effort needed in achieving the goal.]

3.29.2: The knower of all births is set in the two tinders (1), like an unborn child well-placed in the womb of the mothers (2). Agni is to be prayed from day to day (3,5), by men wakeful and bearing their offering (4).²

[*araṇyoḥ*: tinders; heaven and earth, (7.1.11)]

3.29.3: Waking to knowledge, bring him down who is lying supine in her (1). At once penetrated she has brought to birth the mighty one (2). His might shines forth, a ruddy pile of strength (3). The son of the Word of revelation is born in the manifestation of knowledge (4).³

[*pravīta*: penetrated;

uttānāyām: lying supine; (also in 2.10.3);]

¹ अस्ति इदम् अधिमन्थनम् (1), अस्ति प्रजननं कृतम् (2),

एतां विशपत्नीमा भर (3), अग्निं मन्थाम पूर्वथा (4)

² अरण्योः निहितो जातवैदा (1), गर्भं इव सुधितो गर्भिणीषु (2),
दिवेदिव ईड्यो (3), जागृवद्भिः हविष्मद्भिः मनुष्येभिः (4), अग्निः (5)

³ उत्तानायाम् अब भरा चिकित्वान् (1), सद्यः प्रवीता वृषणं जजान (2),
अरुषस्तूपो रुशंस्य पाज (3), इळायाः पुत्रो वयुने अजनिष्ट (4)

3.29.4: We in the seat of the Word of revelation (1), on the navel centre of the earth (2), we place you within for the carrying of the offerings (4), O knower of all things born (3).⁴

3.29.5: O men, churn out the seer who creates no duality (1). He is the immortal thinker and knower with his fair front (2). Agni is the supreme intuition in the sacrifice, the blissful one (3). O men, bring to birth in your front (4).⁵

[The epithet, 'one without duality' (*advaya*) has already occurred in (3.2.15) for Agni.]

3.29.6: When they churn him out by the strength of their arms, he shines wide (1). He is like a horse of swiftness (2). He is luminous in the woodlands (3). He is like a richly-hued chariot in the journeying of the Ashvins (4). None can impede him (5). Burning around the rocks, he tears the grasses (6).⁶

3.29.7: Agni when he is born, he shines waking to knowledge (1). He is the Horse, the illumined who is declared by the seers, (he is) the great giver (2). The gods have set him in the pilgrim-sacrifices as the carrier-of the offerings (3,5). (He is) the one to be prayed, the omniscient (4).⁷

⁴ इळायास्त्वा पदे वयं (1), नाभां पृथिव्या अर्धि (2), जातवेदो (3),
नि धीमहि अग्ने हव्याय वोळ्हवे (4)

⁵ मन्थता नरः कविम् अद्वयन्तं (1), प्रचेतसम् अमृतं सुप्रतीकम् (2),
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं (3), नरो जनयता सुशेवम् (4)

⁶ यदी मन्थन्ति बाहुभिः वि रौचते (1), अश्वो न वाजि (2), अरुषो वनेषु
आ (3), चित्रो न यामन् अश्विनोः (4), अनिवृतः (5), परि वृणक्ति
अश्मनः तृणा दहन् (6)

⁷ जातो अग्नी रौचते चेकितानो (1), वाजी विप्रः कविशस्तः सुदानुः (2),
यं देवास (3), ईड्यं विश्वविदं (4), हव्यवाहम् अदधुः अध्वरेषु (5)

3.29.8: O Priest of the call, sit in that world which is your own, waking to knowledge (1). Accomplish the sacrifice in the native seat of deeds that are well-done (2). Manifesting the godheads you sacrifice to the gods with the offering (3). O Agni, found in the sacrificer the vast expansion (4).⁸

[*devāvīḥ*: manifesting (or bringing) the gods]

3.29.9: O Friends, create his mighty smoke (1). Go with unerring steps towards the plenitude (2). This is Agni the conqueror in the battle (3). By him the gods overcame the destroyers (4).⁹

3.29.10: This is your native seat where is the order of the Truth (1). Born there, you shone forth (2). Know it and take there your session (3). Then give increase to our words (4).¹⁰

[*ṛtviyaḥ*: order of truth, law of the truth, (8.19.31)]

3.29.11: A mighty child in the womb, he is called the son of the body (1). When he is born he becomes one who voices the godhead (2). When he grows in the midworld of life, he has been fashioned in the mother (3). He becomes a gallop of wind in his movement (4).¹¹

[*āsuraḥ*: mighty; *mātarishva*: lap of the mother, the deity Vāyu;]

3.29.12: Churned out with the good churning (1), the seer is set within with a perfect placing (2). O Agni, make easy the paths of the sacrifice (3). (May you) offer sacrifice to the gods for the seeker of godhead (4).¹²

⁸ सीद॑ होत॒: स्व॑ उ॒ लोके॑ चि॒क्कि॒त्वान् (1), सा॒दया॑ य॒ज्ञं सु॒कृत॑स्य योनौ॑ (2), दे॒वावी॑: दे॒वान् ह॒विषा॑ य॒ज्ञासि॑ (3), अ॒ग्रे बृ॒हद् य॒ज॒माने॑ वयो॑ धा: (4)

⁹ कृ॒णोत॑ धू॒मं वृ॒ष॒णं सखा॑यो (1), अ॒स्रै॒धन्त॑ इत॒न् वा॒ज॒म॒च्छ॑ (2), अ॒य॒म॒ग्निः पृ॒त॒ना॒षाद् सु॒वी॒रो (3), येन॑ दे॒वासो॑ अ॒स॒हन्त॑ द॒स्यून् (4)

¹⁰ अ॒यं ते॑ यो॒निः ऋ॒त्वियो॑ (1), यतो॑ जा॒तो अ॒रो॒च॒था: (2), तं जा॒नन् अ॒ग्र आ॑ सी॒दाथा॑ (3), नो॒ वर्ध॑या गि॒रः (4)

¹¹ त॒नू॒न॒पात् उ॒च्यते॑ गर्भे॑ आ॒सुरो॑ (1), न॒रा॒शंसो॑ भवति॑ यत् बि॒जाय॑ते (2), मा॒तरि॒श्वा यत् अ॒मिमी॑त मा॒तरि॑ (3), वा॒तस्य॑ स॒गो अभ॑वत् स॒री॒मणि॑ (4)

¹² सु॒नि॒र्म॒था निर्मा॑यितः (1), सु॒नि॒धा नि॒हितः क॒विः (2), अ॒ग्रे स्व॒ध्व॒रा कृ॑णु (3), दे॒वान् दै॒वय॑ते य॒ज (4)

3.29.13: Mortals have brought to birth the Immortal (1), Agni with his strong tusk, the unfailing deliverer (2). The ten sisters who move as companions (3), passion over the male that is born (4).¹³

[*agruvaḥ*: move forward, (1.140.8); *jambham*: tusk;]

3.29.14: He shone out from the eternal with his seven priests of the call (1), when he blazed on the lap of the mother, in her bosom of plenty (2). He is full of joy and closes not his eyes from day to day (3), once he has been born from the belly of the Almighty One (4).¹⁴

[*asurasya*: almighty one;

saptahotā: seven priests, one associated with each of the seven planes. For more details on the seven worlds etc., see the essay in the 'Essentials of Rig Veda', (SAKSI) with the title, 'Seven Worlds'.]

3.29.15: Like the marching hosts of the life-gods (he is) fighting down the unfriendly powers (1). (He is) the first-born of the Word who knows all that is (2). Kushikas have sent forth the luminous word (3). One by one, they have kindled the Fire in the house (4).¹⁵

[*brahmaṇaḥ*, *brahma*: Word (*vāk*); soul-thought, mantra]

3.29.16: Because here today in the going forward of this sacrifice (1), we have chosen you, O Priest of the call, who wakes to knowledge (2), you have moved to the Permanent (3). You have achieved by your toil the Permanent (4). Knowing, come as one possessed of knowledge to the Soma-delight (5).¹⁶

[*dhruvam*: permanent]

¹³ अजीजनन् अमृतं मर्त्यांसो (1), अस्त्रेमाणं तरणिं वीळुजम्भम् (2),

दश स्वसारो अगुर्वः समीचीः (3), पुमांसं जातमभि सं रभन्ते (4)

¹⁴ प्र सप्तहोता सनकात् अरोचत (1), मातुः उपस्थे यत् अशौचत् ऊर्ध्वनि (2), न नि मिषति सुरणो दिवेर्दिवे (3), यदसुरस्य जठरात् अजायत (4)

¹⁵ अमित्रायुधो मरुतामिव प्रयाः (1), प्रथमजा ब्रह्मणो विश्वमिदं विदुः (2), युष्मवद् ब्रह्म कुशिकास एरिर (3), एकैको दमै अग्निं समीधिरे (4)

¹⁶ यद्य त्वां प्रयति यज्ञे अस्मिन् (1), होतः चिकित्वो अवृणीमहि इह (2), ध्रुवम् अया (3), ध्रुवम् उत अशमिष्ठाः (4), प्रजानन् विद्वान् उप याहि सोमम् (5)

Anuvāka 3: Sūktās (30-38)

30. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

- 3.30.1: Your conscious perception (*praketa*)
3.30.2: Steady showerer
3.30.3: You initiate the divine workings
3.30.4: Your laws of working
3.30.5: Your assurance of safety
3.30.6: Universe as the abode of truth
3.30.7: You give the power of making gifts
3.30.8: Footless and handless demons
3.30.9: Earth is infinite
3.30.10: Made perfect the paths for Ray-cows to come out
3.30.11: Indra fills the two worlds with riches
3.30.12: Sūrya and Indra
3.30.13: Night and Dawn
3.30.14: Immature cow with ripe milk
3.30.15: Mortals with sinful intent
3.30.16: Sound of your vajra
3.30.17: The wandering enemy
3.30.18: We win when you are seated near us
3.30.19: Our desires have spread
3.30.20: Kushikās, desirous of Sun-world
3.30.21: Become aware of us
3.30.22: Grant plenitude in battle
[Metre: Triṣṭup]

3.30.1: The bearers of the Soma-delight desire you (1). Your friends prepare and release the Soma and give the things of delight (2). O Indra, (supported by you), they endure patiently the hostile attacks by people (3). Who else other than you has the conscious perception (4)?¹

¹ इच्छन्ति त्वा सोम्यासः (1), सखायः सुन्वन्ति सोमं दधति प्रयांसि (2),
तितिक्षन्ते अभिशस्ति जनानाम् इन्द्र (3), त्वत् आ कश्चन हि प्रकेतः (4)

3.30.2: Even the supreme worlds are not far for you (1). O Lord of steeds, come here with your horses (2). To you, the steady showerer (of benefits), the Soma-pressings are done (3). The pressing stones are ready and the fire is burning high (4).²

[*samidhāne*: is burning high, (4.6.4)]

3.30.3: O Indra, one with light, opulent, you save (a person) by conveying him across evil (1). You initiate the divine workings, you do numerous great deeds and are a terror to the foes (2). O Fierce one, the great heroic deeds which you displayed when the men were harmed by hostiles (3), where are they now, O mighty one (4)?³

[*sushipra*: one with light, (5.54.11);

vrātaḥ: divine workings, (5.63.7); *dhā*: displayed, manifested]

3.30.4: You alone, the One, overthrew the firmly-footed (demonic foes) (1). You proceed destroying the Vṛtrās (2). The heaven and earth, the mountains (3), have stood firm and immovable by your laws of working (4).⁴

3.30.5: O Vṛtra-killer (4), you are called by many by your inspirations (2). You alone firmly declared, 'fear not (from demons)' (1,3). You have brought under domain the heaven and earth, even though they are far away (5). O opulent one, your greatness shines everywhere (6).⁵

[*dr̥lham*: firm; *samgr̥bhya*: taken all into your grasp, (10.46.6)]

² न ते दूरे परमा चित् रजांसि (1), आ तु प्र याहि हरिवो हरिभ्याम् (2), स्थिराय वृष्णे सर्वना कृता (3), इमा युक्ता ग्रावाणः समिधाने अग्रौ (4)

³ इन्द्रः सुशिप्रौ मघवा तरुत्रो (1), महाव्रातः तुविकूर्मिः ऋधावान् (2), यदुग्रो धा बाधितो मर्त्येषु (3), क्वत्या ते वृषभ वीर्याणि (4)

⁴ त्वं हि ध्मा च्यावयन् अच्युतानि एकौ (1), वृत्रा चरसि जिघ्रमानः (2), तव द्यावापृथिवी पर्वतासो (3), अनु ब्रूताय निमितेव तस्थुः (4)

⁵ उत अभये (1), पुरुहूत श्रवोभिः (2), एकौ दृळ्हम् अवदो (3), वृत्रहा सन् (4), इमे चिदिन्द्र रोदसी अपरे यत् संगृभ्णा (5), मघवन् काशिरित् ते (6)

3.30.6: Let your horses rush downwards (to kill demons) (1). Let your Vajra proceed to smite the foes (2). Kill the foes who come in your front, (those who come) from behind you and those who run away (3). Make the universe the abode of truth (4). May your powers pervade everywhere (5).⁶

[*viṣhtr:* to pervade, spread, (1.20.4, KS)]

3.30.7: The person in whom you establish the basic powers (1), enjoys unprecedented happiness in his house and surroundings (2). O Indra, your right thinkings are blissful and full of light (3). O one called by many, your givings have the power of (making the recipients to give) gifts in thousands (4).⁷

[*adadhuh:* establish, set, (10.12.7); *rātiḥ:* givings; *dhāyuh:* basic powers (occurs once); *dhāyabhiḥ*, in (6.3.8), means 'foundings']

3.30.8: O Indra, who is called by many, make handless the destroyer, he who is accompanied by (his mother) Dānu (1). Completely destroy him who makes noise (2). Make the demon Vṛtra who is growing and is destroying (3), foot-less and kill him with your might, O Indra (4).⁸

[(1.32.7) states that Vṛtra is made *apādahasta*, i.e., Indra rendered Vṛtra footless and handless before killing. *vyamsam* (1.32.5), a common epithet for Vṛtra, means one having shoulders only, without hands and legs. It also refers to Ahi, the snake.]

3.30.9: O Indra, you have established firmly in its place (2), the earth which is infinite, having huge mass, rapid in impulsion and vast (1). O mighty one, you have supported the heaven and the mid-world (3). May the waters released by you flow here (in the earth) (4).⁹

⁶ प्र सू त इन्द्र प्रवता हरिभ्यां (1), प्र ते वज्रः प्रमृणन् एतु शत्रून् (2).
जहि प्रतीचो अनूचः पराचो (3), विश्वं सत्यं कृणुहि (4), विष्टम् अस्तु (5)

⁷ यस्मै धायुः अदधा मर्त्याय (1), अभक्तं चित् भजते गेह्यं सः (2),
भद्रा तं इन्द्र सुमतिः घृताचीं (3), सहस्रदाना पुरुहूत रातिः (4)

⁸ सहदानुं पुरुहूत क्षियन्तम् अहस्तम् इन्द्र (1), सं पिणक् कुणारुम् (2),
अभि वृत्रं वर्धमानं पियारुम् (3), अपादमिन्द्र तवसा जघन्थ (4)

⁹ नि सामनाम् इषिराम् इन्द्र भूमिं महीम् अपारां (1), सदने ससत्थ (2),
अस्तंभान् द्यां वृषभो अन्तरिक्षम् (3), अर्षन्तु आपः त्वयेह प्रसूताः (4)

[*iṣhīram*: rapid of impulsion, (3.2.14); *apāram*: infinite;
sāma: large mass, (4.5.3);]

3.30.10: Indra smashed the dense (caves) controlled by Vala which were the stalls of ray-cows (1,3). He killed the terrified (demon) Vala (2). Indra made perfect the paths for the ray-cows to come out (4). The Ray-cows, making sound which is attractive and which were desired by many, came out (5).¹⁰

[S regards lines 3 and 4 as referring to the release of waters. *gāḥ* is never used in RV for waters.

alātṛṇa: something heavy and dense (S);

gāḥ: ray-cows, (5.14.4), (10.156.2); *vyāra*: *vī āra*: smashed]

3.30.11: Indra alone has filled the two complete worlds, earth and heaven with riches (1). O hero, with the chariots yoked with plenitudes and force of impulsion (3), come to our presence from the midworld (2).¹¹

[*ubhe samīchī*: two equal worlds, (1.69.1); two, vast and whole, (3.1.9)]

3.30.12: Sūrya does not impair the directions (or quarters) (1), which are traversed by the Indra's horses daily as designated (2). When Indra has traversed the paths (3), he lets lose his horses (4). That is his law (or practice) (5).¹²

[*prasūta*: being traversed]

¹⁰ अलातृणो बल इन्द्र ब्रजो गोः पुरा (1), हन्तोः भयमानो (2), व्यार (3), सुगान् पथो अकृणोन् निरजे गाः (4), प्राबन् बाणीः पुरुदूतं धमन्तीः (5)

¹¹ एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत याम् (1), उत्त अन्तरिक्षात् अभि नः समीक (2), इषो रथीः सयुजः शूर बाजान् (3)

¹² दिशः सूर्यो न मिनाति (1), प्रदिष्टा दिवेदिवे हर्यश्चप्रसूताः (2), सं यत् आनट् अध्वन् (3), आदित् अश्वैः विमोचनं कृणुते (4), तत्त्वस्य (5)

3.30.13: After the march of the night after its displacement (2), all persons are eager to see the vast and variegated rays of the dawn (1,3). When the (dawn) comes up (or rises) by the great work of Indra (5), then all persons know the supreme deeds of Indra from the ancient times (4,6).¹³

[*vivasvatyā*: displacement from the region (*vasa*) (S).]

3.30.14: A great light is hidden in the flowing rivers (1). The immature cow moves around bearing the ripe milk (2). For enjoyment of all, Indra has placed (4), all the collected sweetness in the Ray-cows (3).¹⁴

[*vakṣhanāsu*: rivers, (1.32.1), (from *vaḥ* to flow);

The light is the 'ripe milk' placed within the waters of inconscient, the immature cow.]

3.30.15: O Indra, be firm, for there are obstructers in your path (1). Instruct the friends of yajna who laud you (2). Destroy the armed foes (4), and also the mortals with sinful intent and those with evil weapons (or knowledge) (3).¹⁵

[*koshā*: obstructers; *yāma*: path;]

3.30.16: The sound (of your Vajra) has been heard by the foes nearby (1). Hurl upon them the burning vajra (thunderbolt) (2). Cut and root out these foes (3). O forceful one, harm them (4). O Maghavan, subjugate the rakṣha-foes and kill them (5).¹⁶

[*sahasva*: master of strength or forceful, (3.14.2)

randhaya: subjugate, (10.87.8); 'complete the yajna' (S). Nowhere *randhaya* has this meaning given by (S).]

¹³ दिदक्षन्त उषसो (1), यामन् अक्तोः विवस्वत्या (2), महि चित्रमनीकम् (3), विश्वे जानन्ति (4), महिना यदागात् इन्द्रस्य कर्म (5), सुकृता पुरुषि (6)

¹⁴ महि ज्योतिः निहितं वक्षणासु (1), आमा पक्वं चरति बिभ्रती गौः (2), विश्वं स्वाद्य संभृतम् उस्त्रियायां यत् सीम् (3), इन्द्रो अदधात् भोजनाय (4)

¹⁵ इन्द्र हर्षा याम-कोशा अभूवन् (1), यज्ञाय शिक्ष गृणते सखिभ्यः (2),

दुर्मायवो दुरेवा मर्त्यासो (3), निषङ्गिणो रिपवो हन्त्वांसः (4)

¹⁶ सं घोषः शृण्वे अवमैः अमित्रैः (1), जही नि एषु अशनिं तर्पिष्ठाम् (2), वृश्च इम् अधस्ताद् (3), विरुजा सहस्व (4), जहि रक्षो मघवन् रन्धयस्व (5)

3.30.17: Pluck up the rakṣha-foe by the roots, O Indra (1). Cut off his middle part, cleave āsunder the top part (2). Throw away the wandering foe to a far-off place (3). Throw the burning missile on the hater of the mantra (4).¹⁷

3.30.18: Lead us with the horses of swiftmess towards the happy state (1). We recover (or conquer) the great riches (3), and the vast impulsions, as of old when you are seated near to us (2). O Indra, may our share of the riches be full of progeny (4).¹⁸

[Line 4: Progeny: May the gods be born as our children (*toka*); *vanṭāraḥ*: conquerors, (7.8.3)]

3.30.19: O Indra, bring us the luminous share (of riches) (1). We rely on the gift of the generous one (2). Our desires have spread wide (like the fire of ocean) (3). O lord of riches, fill us with riches (4).¹⁹

[*nidhīmaḥi*: (we) rely; *papratha*: spread;
ūrva: wide, (4.2.17); fire of ocean (S)]

3.30.20: Gratify the desires for ray-cows, life-energies (horses) and the delight (1). Spread wide the achievements (2). Desirous of the Sun-world (3), the wise Kushikās carry their thoughts to you, Indra to bring you here (4).²⁰

[Same as (3.50.4).]

[*akram*: foster, form, (1.33.15); *vāha*: to bring here;]

¹⁷ उत् बृह रक्षः सहमूलम् इन्द्र (1), वृश्वा मध्यं प्रत्यग्रं शृणीहि (2),
आ कीर्ततः सललूकं चकर्थ (3), ब्रह्मद्विषे तपुषिं हेतिमस्य (4)

¹⁸ स्वस्तये वाजिभिश्च प्रणेतुः (1), सं यन् महीः इष आसत्सि पूर्वीः (2),
रायो वन्तारो बृहतः स्याम् (3), अस्मे अस्तु भग इन्द्र प्रजावान् (4)

¹⁹ आ नो भर भगमिन्द्र द्युमन्तं (1), नि ते देष्णस्य धीमहि प्ररेके (2),
ऊर्व इव पप्रथे कामो (3), अस्मे तम् आ पृण वसुपते वसूनाम् (4)

²⁰ इमं कामं मन्दया गोभिरश्वैश्चन्द्रवन्ता (1), राधसा पप्रथश्च (2),
स्वर्यवो (3), मतिभिः तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् (4)

3.30.21: (O Indra) tear down the fortified pen (of cows) and (release) the Ray-cows for us (1). May we have the gain of plenitude (2). O one whose strength is truth, O mighty one, you abide in heaven (3). O Maghavan, who gives the knowledge, become aware of us and our needs (4).²¹

[*goda*: giver of knowledge, giver of Ray-cow, (1.4.2);

gotrāṇi: fortified pens (of Ray-cows), (3.39.4)]

3.30.22: We invoke the opulent Indra for happiness and protection (*ūtaye*) (1). May he, the great leader, grant us the plenitude in this battle (2). He hears our hymns, he is fierce (3). He kills the Vṛtrās in battles and recovers the riches (stolen by hostiles) (4).²²

[*shunam*: happiness, (4.3.11) (everywhere in RV);

Note that this mantra occurs 14 times in Rig Veda, 12 times in this Maṇḍala and twice in Maṇḍala 10.]

31. Indra, Sarama and Ray-cows

Rīṣi: Kuṣhikaḥ Aīṣhīrathiḥ; Vishvāmītraḥ Gāthinaḥ

3.31.1: Agni rules beginning with his birth

3.31.2: One is the doer of good deeds and other grows
(within man)

3.31.3: Great movement of Indra

3.31.4: Dawns went upward by knowledge

3.31.5: The seven seers and the released Ray-cows

3.31.6: Sarama found the hill and made the path

3.31.7: Indra goes on the path discovered by Sarama

3.31.8: He delivers us of all defects

3.31.9: Path to immortality by the inner yajna

3.31.10: Milking the ancient seed

3.31.11: The cow yielded the Soma as milk

3.31.12: Vision of the doers of perfect work

²¹ आ नो गोत्रा ददहि गोपते गाः (1), समस्मभ्यं सनयो यन्तु वाजाः (2), दिवक्षा असि वृषभ सत्यशुष्मो (3), अस्मभ्यं सु मघवन् बोधि गोदाः (4)

²² शुनं हुवेम मघवान्मिन्द्रम् (1), अस्मिन् भरे नृतमं वाजसातौ (2), शुण्वन्तमुग्रमूतये (3), समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् (4)

3.31.13: In Indra are faultless words

3.31.14: Indra, instruct us as our guardian

**3.31.15: Manifested the sun, the dawn, Agni and the path of
journey**

3.31.16: All-delighting waters

3.31.17: Indra and Āngirasa, the straight friends

3.31.18: Lord of the words of auspicious truth

3.31.19: I make new the ancient one

3.31.20: Symbolism of rains

3.31.21: Opened all doors

3.31.22: Same as (3.30.22)

[Metre: Triṣṭup]

[This sūkta has 22 mantrās. According SA, this sūkta conveys the basic ideas of the secret of the Veda in its own way, especially the last twenty mantrās, (verses 3-22). It indicates the ascent of the divine powers *in man* out of their ordinary cosmic appearance to the shining truth beyond, the superconscient ocean mentioned by the seer Vāmadeva in (4.58.11). The journey in the path of yajna, the raising of the Sun submerged in darkness, the release of dawn are all connected events. Agni, Indra, Sarama and the Angirasa seers are the main players in this action. There is close connection between what happens within the subtle body in the journey and the happenings at the cosmic level. The verse 21 states that when Indra enters the subtle structures of darkness within man, opening the doors kept closed by the Paṇis, who are the demons who hoard the knowledge, then Indra opens the doors of his own world *svar* (Sun-world) for the human aspirant. (SV, SA) has a rough translation of mantrās (3-15, 19-21), which is the basis for our work. See also the appendix 2, 'Insight into the journey of inner yajna' in Part II.]

3.31.1: When Agni becomes the offspring of the daughter (earth), he begins ruling (1). Knowing, he respects the thought of truth (2). Where the father (creator) arranges the togetherness of the daughter (3), he holds well (his self) with his mind at ease (4).¹

¹ शासद् बह्विः दुहितुः नष्ट्यं गाद् (1), विद्वान् ऋतस्य दीर्घितिं सपर्यन् (2),
पिता यत्र दुहितुः सेकम् ऋञ्जन् (3), त्सं शृग्यैर्न मनसा दधन्वे (4)

[*duhituḥ*: daughter; here it is earth;

duhituḥ prthivyaḥ, 'earth, the daughter', (9.97.47); *shāsat*: ruling;

By assigning arbitrary meanings to words, S and Yāska interprets verses 1 and 2 as dealing with the law of inheritance with the daughter having no right to the prosperity of her parents. See the note at the end of the sūkta.]

3.31.2: Like a conqueror, he vacated the womb which was a foundation (2). He the son exceeded his companions (2). When the mothers gave birth to Agni (3), one is the doer of the good deeds (4), and another one grows (within man) (5).²

[Line 4 mentions Agni as a cosmic power; line 5 mentions Agni as the will-power growing in every human being.

riktha: exceeded, (3.6.2); *arauk*: vacated, (1.113.1, 16);

sanituḥ: conqueror, (5.12.3); *nidhānyam*: foundation, (8.72.18)]

3.31.3: Agni (the divine force) is born quivering with his flame of offering (1), for sacrifice to the great sons of the shining one (the *deva* Rudra) (2). Great is the child of them, a vast birth (3). There is a great movement of Indra by the sacrifices (4).³

3.31.4: The conquering (dawns) cling to him in his struggle (1). By knowledge, they deliver a great light out of the darkness (2). Knowing, the dawns went upward to him (3). Indra has become the one lord of the luminous ray-cows (4).⁴

² न जामये तान्वो रिक्थम् (1), अरैक् चकार गर्भं सनितुः निधानम् (2), यदी मातरौ जनयन्त बहिम् (3), अन्यः कर्ता सुकृतोः (4), अन्य क्रन्धन् (5)

³ अग्निर्जज्ञे जुह्वा रेजमानो (1), महस् पुत्रान् अरुषस्य प्रयक्षे (2), महान् गर्भो मह्या जातम् (3), एषां मही प्रवृत् हरि-अश्वस्य यज्ञैः (4)

⁴ अभि जैत्रीः असचन्त स्पृधानं (1), महि ज्योतिः तमसो निरंजानन् (2), तं जानतीः प्रति उदायन् उषासः (3), पतिः गवाम् अभवत् एक इन्द्रः (4)

3.31.5: The thinkers released the ray-cows which were in the strong place (guarded by Pani demons) (1). By the mind, the seven seers set them moving forward (2). They found the entire path (or goal) of the truth (3). Knowing these (supreme seats of truth), Indra entered into them by obeisance (4).⁵

[Line 2: moving forward; moving upward to the supreme;

Verses 3-5 describe the great divine movement of the truth-knowledge with the finding of the goal and entry of gods and seers into the supreme planes above.]

3.31.6: When Sarama found the broken place of the hill (1), she (Sarama) made continuous the path to the great and supreme goal (2). She, the fair-footed, led him to the front of the imperishable ones (the unslayable cows) (3); knowing, she went first, towards their cry (4).⁶

[Sarama is the goddess of intuition; she leads the gods to the voice of the concealed illuminations, to the place where the hill is broken and can admit the seekers of knowledge.

sadhryak: continuous; linked together, (4.4.12)]

3.31.7: Becoming a friend, the greatest seer (Indra), went (upon the path discovered by Sarama) (1). The pregnant hill sent forth its contents for the doer of perfect works (2). In the strength of manhood, he with the young (Angirasas), seeking plenitude of riches, attained possession (3). Then singing the hymn of light, he became at once the Angirasa (4).⁷

[Angirasas: Human fathers who became divine; they actively assist the gods.]

⁵ वीळौ स॒तीः अ॒भि धी॒रां अ॒तृ॒न्दन् (1), प्रा॒चा अहि॒न्वन् म॒नसा स॒प्त
वि॒प्राः (2), बि॒न्धाम् अ॒वि॒न्दन् प॒थ्याम् ऋ॒तस्य॑ (3),
प्र॒जानन् इ॒त्ता नम॒सा वि॒वेश (4)

⁶ वि॒दद् यदी॑ स॒रमा॑ रु॒ग्णम् अ॒द्रेः (1), महि॑ पाथं: पू॒र्व्यं सु॒ध्रक् कः (2),
अग्रं॑ नयत् सु॒पदी॑ अक्ष॒राणाम् अ॒च्छा (3), रवं॑ प्रथ॒मा जा॒नती॑ गा॒त् (4)

⁷ अग॑च्छदु विप्र॒तमः सखी॑यन् (1), असू॑दयत् सु॒कृते॑ गर्भ॒म् अ॒द्रिः (2),
स॒सान् म॒र्यो यु॒वभिः म॒खस्य॑न् (3), अथा॑भवत् अ॒ङ्गिराः स॒द्यो अ॒र्चन् (4)

3.31.8: In our front, he becomes the form and the measure of each existing thing (1), he knows all the births (2), he slays Shuṣhṇa (3). (He is) the seeker of the Ray-cows, traveler to the seat of heaven (4). Singing the hymns, he, the friend, delivers his friends; (he) delivers us out of all defects (of right self-expression) (5).⁸

[*pra archan*: singing excellently; *gavyuh*: seeker of cows;

Lines 1,2: The divine mind assumes a form answering to each existing thing in the world and reveals its true divine image and meaning; it slays the false force (Shuṣhṇa) which distorts action.]

3.31.9: With a mind that sought the light (cows) (1), they entered the seats by the illumined words (2), making the path towards immortality (3). This is that large seat of theirs (4), the Truth by which they took possession of the months (5).⁹

[Months: the ten months of the rite performed by the seers Dashagwās]

3.31.10: Harmonized in vision (or perfectly seeing), they rejoiced in their own abode (*swar*) (1), milking out the milk of ancient seed (*retas*) of things (2). Their cry (of the word) heated all the earth and heaven (3). They established, in that which was born, a firm abode (4), and established the heroes in the knowledge (cows) (5).¹⁰

[Lines 4, 5: the battling force was established in the light of the knowledge;

Line 3: They created the burning clarity, *taptam ghṛtam* (4.1.6), which is the yield of solar cows.]

⁸ सतः संतः प्रतिमानं पुरोभूः (1), विश्वां वेदं जनिमा (2), हन्ति शुष्णम् (3), प्र णौ दिवः पदुवीः गव्युः (4), अर्चन् सखा सखीन् अमुञ्चत् निरवद्यात् (5)

⁹ नि गव्यता मनसा (1), सेदुरकैः (2), कृण्वानासौ अमृतत्वाय गातुम् (3), इदं चिन्नु सदन् भूरि एषां (4), येन मासान् असिषासन् ऋतेन (5)

¹⁰ संपश्यमाना अमदन् अभि स्वं (1), पर्यः प्रत्तस्य रेतसो दुर्घानाः (2), वि रोदसी अतपद् घोषं (3), एषां जाते निष्ठाम् अदधुः (4), गोषु वीरान् (5)

3.31.11: Indra released upward the shining ones (2). The Vṛtra-slayer did this with (the help of) those who were born (the sons of sacrifice) by the offerings (1), and by the hymns of illuminations (3). The wide and delightful cow (4,6), bringing for him the sweet food, the sweetness (honey) mixed with *ghṛta*, yielded it as her milk (5).¹¹
[Line 6: *gau*: cow: It is Aditi, the vast and blissful higher consciousness;

ghṛta: mental clarity, (ghee for ritualists)]

3.31.12: They fashioned the vast and shining abode for the father (1). They, the doers of perfect work, had entire vision of it (2). Separately upholding the parents by their support (3), they sat in that high world and embraced all its ecstasy (4).¹²

[*rabhesam*: rapturous, (3.1.8)]

3.31.13: For the cleaving away (of evil and falsehood), the vast thought holds him immediately (1), increasing in his pervasion of earth and heaven (2). In Indra, there are irresistible energies (4), and also equal and faultless words (3).¹³

3.31.14: O Indra, I desire your great friendship and your powers (1). O Vṛtra-killer, many life-powers (steeds) come and join you (2). To you the seer, we offer the great hymn for our protection (3). O Maghavan, instruct us as our guardian (4).¹⁴

¹¹ स जातेभिः वृत्रहा सेदु हव्यैः (1), उदुस्रिया असृजत् इन्द्रो (2), अकैः (3), उरूचि (4), अस्मै घृतवत् भरन्ती मधु स्वाद्यं दुदुहे (5), जेन्या गौः (6)

¹² पित्रे चिचक्रुः सदनं समस्मै महि (1), त्विषीमत् सुकृतो वि हि ख्यन् (2), विष्कभन्तः स्कम्भनेना जनित्री (3), आसीना ऊर्ध्वं रभसं वि मिन्वन् (4)

¹³ मही यदि धिषणा शिभ्ये धात् (1), संद्योवृधं विभ्वं रोदस्योः (2), गिरो यस्मिन् अनवद्याः समीचीः (3), विश्वा इन्द्राय तविषीः अनुत्ताः (4)

¹⁴ महि आ ते सख्यं वंश्मि शक्तीः (1), आ वृत्रघ्ने नियुतो यन्ति पूर्वीः (2), महि स्तोत्रमव आगन्म सूरैः (3), अस्माकं सु मघवन् बोधि गोपाः (4)

3.31.15: He has found the great, manifold and blissful field (1). He has sent forth together all the moving herd for his friends (2). Shining out along with the human souls (Angirasas) (3), Indra has manifested together the Sun, the dawn, Agni and the path (for the journey to higher worlds) (4).¹⁵

[*kṣhetra*: the wide field of the cows, *swar*;

sākam: together; *ajanat*: manifested;

Line 4: The events, 'manifesting Sun, the dawn and Agni' are mentioned together in (2.12.7), (3.44.2), (3.49.4), (6.30.5), (6.44.23), (7.99.4) and others]

3.31.16: The all-pervading (Indra) who is domiciled within us (1), has created the all-delighting waters which are interlinked (2). These sweet waters are purified by the seers (3). These luminous (waters) proceed day and night helping the worlds (4).¹⁶

[*dhanutrī*: helping the worlds (S); *damūnāḥ*: one who is domiciled in us; one who dwells in us; This meaning is valid in all its 15 occurrences. For S, it is, 'one who is lowly-minded'. Such an epithet for Indra is strange, to say the least.]

3.31.17: O master of yajna, the two, day and night, upholding all things by the might of Sun, successively revolve (1). O Indra, your desirable and straight friends (the Angirasas) (3), use your greatness, all around in the struggle against the crooked foes (2).¹⁷

3.31.18: O Vṛtra-killer, become the lord of the words of the auspicious truth (1). You are the mighty one (bull), the life of the universe and you found the expanding growth (2). Come to us flowing with your auspicious friends (3); (you offer) the greatest protections among the great (4).¹⁸

¹⁵ महि क्षेत्रं पुरुश्चन्द्रं विविद्वान् (1), आदित् सखिभ्यः चरथं समैरत् (2),

इन्द्रो नृभिः अजनद् दीर्घानः साकं (3), सूर्यमुषसं गातुमग्निम् (4)

¹⁶ अपः चिदेष्ट विभ्वो दमूनाः (1), प्र सघ्नीचीः असृजत् विश्वश्चन्द्राः (2),

मध्वः पुनानाः कविभिः (2), पवित्रैः द्युभिः हिन्वन्ति अक्तुभिः धनुत्रीः (3)

¹⁷ अनु कृष्णे वसुधिते जिहाते उभे सूर्यस्य मंहना यजत्रे (1),

परि यत् ते महिमानं वृजध्वै (2), सखाय इन्द्र काम्या ऋजिष्याः (3)

¹⁸ पतिः भव वृत्रहन् सूनृतांनां गिरां (1), विश्वायुः वृषभो बन्धोधाः (2),

आ नो गहि सख्येभिः शिवेभिः (3), महान् महीभिः ऊतिभिः सरण्यन् (4)

3.31.19: (O Indra), I worship you like the Angirasa seers with prostration of surrender (1). I make new the ancient-born, that I may conquer (2). May you remove our many undivine hurters (3), and make *swar* (Sun-world) (ready) for our possessing, O Maghavan (4).¹⁹

[Line 2: I make Indra take a new birth in me so that I can conquer the hostiles and their riches.]

3.31.20: The purifying rains are extended before us (in the shape of waters) (1). (They) take us over to the state of bliss that is their other shore (2). Warring in your chariot, protect us from the foe (3). Soon, soon, make us conquerors of the ray-cows (4).²⁰

[Here the symbolism of rain is clearly stated. *mihah*: rain;]

3.31.21: The Vṛtra-slayer, the master of the cows, showed (to men the cows) (1). He has entered with his shining laws (or lustres) within those who are blank (2). Showing the (cows of) truths by the truth (3), he has opened all his own doors (4).²¹

[He opens the doors of his own world, *swar*, after entering into our darkness (*antaḥ kṛṣṇa gāt*), and breaking open the human doors kept closed by the Paṇis.

kṛṣṇān: black, void of light;]

3.31.22: Same as (3.30.22).

Note on (3.31.1) and (3.31.2)

Both Yāska and S interpret these two verses as dealing with the law of inheritance (law of *dāyāda*) and the absence of any legal claim for a daughter for a share of her father's property.

'A sonless father transfers the property to the son of his daughter and pleases the son-in-law with gifts' (3.31.2), (S).

¹⁹ तमङ्गिरस्वत् नमसा सपर्यन् (1), नव्यं कृणोमि सन्यसे पुराजाम् (2),
ब्रुहो वि याहि बहुला अदैवीः (3), स्वश्च नो मघवन् सातये धाः (4)

²⁰ मिहः पावकाः प्रतता अभूवन् (1), स्वस्ति नः पिपृहि पारमासाम् (2),
इन्द्र त्वं रथिरः पाहि नो रिषो (3), मक्ष्मक्ष् कृणुहि गोजितो नः (4)

²¹ अदैदिष्ट वृत्रहा गोपतिः (1), गा अन्तः कृष्णान् अरुधैः धामभिः गात् (2),
प्र सूनृता दिशमान क्रतेन (3), दुरश्च विश्वा अबृणोदप स्वाः (4)

‘A son does not transfer the paternal wealth to a sister’, (3.31.2) (S).

Sāyaṇa obtains this translation by assigning arbitrary meanings to the words in the 2 verses. He makes *vahni*, father of a girl; *didhitim* as son-in-law. To trace a medieval law such as the ‘law of *dāyāda*’ to the Rig Veda is a glaring example of arbitrariness of the interpretations of Sāyaṇa and Yāska. For a detailed discussion, see the book, ‘Studies in Vedic Interpretation’ by A.B. Purani, pp. 291-295. He gives the complete quotations from the commentaries of Yāska and Sāyaṇa and his critique along with the critique in Sanskrit by a Vedic scholar, Vedavrata.

32. Indra

Riṣi: Vishvāmitraḥ Gāthinaḥ

- 3.32.1: Rejoice with the horses
 - 3.32.2: Maruts who fashion hymns and Rudrās
 - 3.32.3: Maruts are your strengths
 - 3.32.4: Impelled by Maruts, Indra knows the secret of Vṛtra
 - 3.32.5: Earthly waters and heavenly waters
 - 3.32.6: Vṛtra was without light and he covered the luminous
water
 - 3.32.7: Greatness of Indra is beyond measure
 - 3.32.8: Gods cannot detract Indra’s law of workings
 - 3.32.9: You can do no wrong
 - 3.32.10: Upholder of the doers of the works
 - 3.32.11: You killed Ahi on the floor
 - 3.32.12: Increase yajna by yajna
 - 3.32.13: By power of yajna, the worshippers make you come
upfront
 - 3.32.14: Pray to Indra to go beyond evil
 - 3.32.15: Soma flows for Indra
 - 3.32.16: You released the vast light by smashing the hard cave
- [Metre: Triṣṭup]

3.32.1: May Indra, the lord of Soma, drink the Soma (1), which is prepared for the midday rite and is also beautiful (2). O Maghavan, unyoking the horses (4), completely fill their jaws (with fodder) (3), and rejoice with them (5).¹

[*rjīṣhin*: remover of foes]

3.32.2: O Indra, drink the pure Soma mixed with various ingredients of the Ray-cow (1). We offer it for your rapture (2). United with the hosts of Maruts who fashion hymns and also the Rudrās, pour abundantly the Soma and get satisfaction (4).²

[*trpat*: getting satisfaction;

āvṛṣhasva: fill your belly (with Soma) (S).

gavashiram: *go-āshiram*; also in (3.42.1); *yavāshiram* is in (3.42.7)

āshiraḥ: infusions (usually three) of milk (*go*), curds (*dadhi*) and grain (*yavaḥ*) in the rite; milk indicates the luminous cows of knowledge. Curds indicate the fixation of their yield in the intellectual mind; grain indicates the formulation of the light in the force of physical mind. (SA)]

3.32.3: The Maruts sing the hymn about your prowess (*ojaḥ*) (3). Thus they increase your might (in us) (2). They are your strengths (1). O Vajra-armed, drink the Soma prepared for the noon-rite (4), along with the Rudras, the hosts of Maruts, O one with beautiful chin (5).³

3.32.4: The Maruts were (as it were) the strength of Indra (2). With sweet words, they encouraged him (1). Impelled by them, he (Indra) knows (2), the secret of Vṛtra, who fancied himself that no one can know his secret (4).⁴

¹ इन्द्र सोमं सोमपते पिब (1), इमं माध्यन्दिनं सर्वनं चारु यत् ते (2), प्रपुथ्या शिप्रै (3), मघवन् ऋजीषिन् विमुच्या हरी (4), इह मादयस्व (5)

² गवाशिरं मन्थिनम् इन्द्र शुक्रं पिबा सोमं (1), ररिमा ते मदाय (2), ब्रह्मकृता मरुतेना गणेन सजोषा (3), रुद्रैः तृपदा वृषस्व (4)

³ ये ते शुष्मं (1), ये तबिषीम् अवर्धन् (2), अर्चन्त इन्द्र मरुतः त ओजः (3), माध्यन्दिने सर्वने वज्रहस्त पिबा (4), रुद्रेभिः सगणः सुशिप्र (5)

⁴ त इत् नु अस्य मधुमद् बिबिप्र (1), इन्द्रस्य शर्धो मरुतो य आसन् (2), येभिः वृत्रस्य इषितो बिबेद (3), अमर्मणो मन्यमानस्य मर्म (4)

[*marma*: secret, vital part which is weak]

3.32.5: O Indra, like Manu, you accept and drink the Soma that is being prepared in the rite (1), for obtaining eternal prowess (2). O lord of steeds, come to the yajna along with the Maruts (3). Make the waters of the earth flow with the waters of the heavenly ocean (3).⁵

[*saraṇyubhiḥ*: those who traverse (the middle world), Maruts]

3.32.6: You killed Vṛtra (2), and released the waters quickly like releasing the horses in a battle (1,3). O Indra, with the stroke, you slew the Vṛtra (4), who covered the luminous waters all around, he who was without light (5).⁶

[*shayanām*: made to lie down, slain. The same word occurs in (1.32), while describing the battle between Vṛtra and Indra;

vadhena: stroke;]

3.32.7: With prostrations of surrender we worship the ever-growing Indra (1). He is vast, mighty, undecaying and youthful (2). Even the dear heaven and earth could not measure the greatness of this master of sacrifice (3); it is beyond measurement (4).⁷

3.32.8: All the gods cannot detract (2), the law of workings of Indra and the many actions done by the doer of great deeds (1). He upholds the earth and heaven (3). With his good comrades, he wins the Sun, wins the waters, wins the dawn (4).⁸

[The achievements in line 4 are also in (3.44.2, 1.100.18, 2.21.4, 1.100.6) and other places.

sukṛta: doers of great deeds, (4.4.13); *damsāḥ*: workers, comrades;]

⁵ मनुष्वत् ईन्द्र सर्वनं जुषाणः पिबा सोमं (1), शश्वते वीर्याय (2),
स आ ववृत्स्व हर्यश्च यज्ञैः सरण्युभिः (3), अपो अर्णा सिसर्षि (4)

⁶ त्वमपो (1), यत् ह वृत्रं जघन्वान् (2), अत्यान् इव प्रासृजः सर्तवै अजौ
(3), शयानम् इन्द्र चरता बधेन (4), वत्रिवांसं परि देवीः अदेवम् (5)

⁷ यजाम इत् नमसा वृद्धम् इन्द्र (1), बृहन्तम् ऋष्वम् अजरं युवानम् (2),
यस्य प्रिये ममतुः यज्ञिर्यस्य न रोदसी महिमानं (3), ममाते (4)

⁸ इन्द्रस्य कर्म सुकृता पुरुषि ब्रतानि (1), देवा न भिनन्ति विश्वे (2),
दाधार यः पृथिवीं दामुत (3), इमां जजान सूर्यमुषसं सुदंसाः (4)

3.32.9: This is the truth, this is your greatness, you can do no wrong (1). As soon as born, you drank the Soma (2). O Indra, neither the heavens, nor the days, nor months, nor seasons can resist (3,5), the force (*ojah*) of you who are mighty (4).⁹

3.32.10: O Indra, as soon as you were born in the highest heaven (*paramē vyoman*) you drank the Soma for rapture (1). You pervaded the heaven and earth (2). Even from the ancient times, you became the upholder of the doers of work (3).¹⁰

[*kārū*: doers of work, (7.2.7), (10.110.7)]

3.32.11: O one with many births, with your might (2), you killed Ahi who displayed his forces, who pervaded the waters, and who was (finally) lying on the floor (of the ocean) (1). You have stood protecting the earth with your many gleaming actions (*sphigya*) (4). But your greatness was not experienced (apprehended) in heaven (3).¹¹

[*parishayānam*: lying in the ocean, (6.30.4); Same idea is (1.32.8); *ojāyamānam*: brought out his forces, (1.140.6)]

3.32.12: O Indra, you become increased by yajna (1). The Soma released in the sacrifice is dear to you, who belong to the sacrifice (2). O Lord of yajna, protect and increase the yajna by yajna (3). Yajna becomes your protector in the killing of Ahi by Vajra (4).¹²

[*āvaḥ*: has protected, (10.80.3); *ava*: to protect]

⁹ अद्रौघ सत्यं तव तत् महित्वं (1), सद्यो यत् जातो अर्षिबो ह सोमम् (2), न द्याव इन्द्र (3), तवसः त ओजो (4), न अहा न मासाः शरदौ वरन्त (5)

¹⁰ त्वं सद्यो अर्षिबो जात इन्द्र मदाय सोमं परमे व्योमन् (1),

यत् ह द्यावापृथिवी आविवेशीः (2), अथाभवः पूर्व्यः कारुधायाः (3)

¹¹ अहुन् अहिं परिशयानम् अर्णो ओजायमानं (1), तुविजात तव्यान् (2),

न ते महित्वम् अनु भूत् अध द्यौः (3), यदन्यया स्फिग्या क्षाम् अवस्थाः (4)

¹² यज्ञो हि तं इन्द्र वर्धनो भूत् (1), उत प्रियः सुतसोमो मियेधः (2),

यज्ञेन यज्ञम् अवा यज्ञियः सन् (3), यज्ञस्ते वज्रम् अहिहत्य आवत् (4)

3.32.13: By the power of yajna (the worshippers) make you to be in their front for their protection (1). (In the same way) I make him (Indra) turn towards me for obtaining peace and bliss with the help of new hymns (2). He is increased by the affirming lauds (3), whether in ancient times, medieval, or in recent times (4).¹³

[*vavṛtsva*: turn towards, (4.1.2)]

3.32.14: When the idea of understanding Indra entered me, then I formed a hymn (1). I laud him before encountering the days, in which (obstructions) may occur later (2). Just as the persons on the two shores call the person in charge of a boat (within the river) (4), similarly persons pray to Indra to carry them beyond evil (3).¹⁴

[*ahnah*: days (with obstacles); *pīpara*: carry beyond, (4.2.8)]

3.32.15: The vessel is filled with Soma for him (1); with the *svāhā* utterance welcome Indra (2). I pour the Soma for you from the vessel for your drink just as water is poured (by a water-carrier) from his bag (3). May the dear Soma-delight flow around Indra in a reverential way for (his drink and) his rapture (4).¹⁵

[*pradakṣhiṇa*: a way of discrimination; going around a person in a reverential manner]

3.32.16: O one called by many, the deep oceans cannot stop (your movements) (1). The all-pervading mountains cannot also stop you (2). Hence, O Indra, impelled by your friends (3), you smashed the hard place and (released) the vast light (4).¹⁶

[*gavyam ūrvam*: the vast light, (5.29.12); *gavi* is connected with ray-cow or light. For S, *ūrvam* is the strong fire.]

3.32.17: Same as (3.30.22)

¹³ यज्ञेन इन्द्रम् अवसा चक्रे अर्वाक् (1), ऐनं सुम्नाय नव्यसे ववृत्याम् (2), यः स्तोमैभिः वावृधे (3), पूर्व्यैभिः यो मध्यमैभिः उत नूतनेभिः (4)

¹⁴ विषेष यन्मा धिषणा जजान् (1), स्तवै पुरा पार्यात् इन्द्रम् अहः (2), अहसो यत्र पीपरत् (3), यथा नो नावेव यान्तम् उभयै हवन्ते (4)

¹⁵ आपूर्णो अस्य कलशः (1), स्वाहा (2), सेतैव कोशं सिसिचे पिबध्यै (3), समुं प्रिया आर्बवृत्रन् मदाय प्रदक्षिणित् अभि सोमांस इन्द्रम् (4)

¹⁶ न त्वा गभीरः पुरुहूत सिन्धुः (1), न अद्रयः परि घन्तो वरन्त (2), इत्था सखिभ्य इषितो यदिन्द्रा (3), आदृळ्हं चित् अरुजो गव्यम् ऊर्वम् (4)

33. Vishavāmitra and the rivers^{*}

Riṣi: 1-3, 5, 7, 9, 11-13, Vishvāmitraḥ Gāthinaḥ;
4, 6, 8, 10, Nadyaḥ R̥shikāḥ

3.33.1: Vipāṭ and Shutudri rivers

3.33.2: Another stream joins you

3.33.3: They move jointly to their common source

3.33.4: (Rivers): 'We serve the purpose of birth, as laid down by
gods'

3.33.5: (Vishvāmitra): I call aloud to you

3.33.6: (Rivers): Indra released us

3.33.7: He tore up Ahi; waters moved forth;

3.33.8: We bow to you; even future ages will not forget our reply

3.33.9: (Vishvāmitra): I have come from afar; bend low so I can
cross

3.33.10: (Rivers): We hear you and bend low

3.33.11: (Vishvāmitra): I praise the felicitous thought of these
rivers

3.33.12: The sons of Bharāta crossed over

3.33.13: Let your waves stay low and allow our cars to pass

[Metre: 1-12, Triṣṭup; 13, Anuṣṭup]

3.33.1: (The rivers) Vipāṭ and Shutudri (5), from the lap of
mountains speed forth with waters desiring to join the ocean (6).
They are like two horses released, happy (2), shining radiant white
like (two) cows (3), even as the fostering mothers hastening
(delightfully), to lick the calf (4).¹

[The river *vipāṭ* is spelled in verse 3 as *vipāsh*.

vipāsh: that freed from bonds; *shutudri*: the fast moving one;

ushānaḥ: desiring, (3.5.7)

^{*} The information in chap. 10 of the book, 'Studies in Vedic Interpretation', by A.B. Purani has been of some use here.

¹ प्र पर्वतानाम् उ॒श॒ती उप॒स्थात् (1), अ॒श्वे इ॒व वि॒षि॒ते हा॒स॒माने (2),
गा॒र्वे॒व शु॒भ्रे (3), मा॒तरा॑ रि॒हाणे॑ (4), वि॒पाट् शु॒तु॒द्री (5), प॒य॒सा ज॒बे॒ते (6)

3.33.2: Impelled by Indra (1), begging birth (2), you (rivers) speed forth to the ocean like (two) riders in a car (3), They move together nourished by the waves (4), shining white (6); another (stream) joins you (two), and moves even to another one (5).²

3.33.3: Moving towards the ocean have I reached the most motherly stream (1). We have come to Vipāsh, wide and full of felicity (2). Like (two) fostering mothers running to lick together their calves (3), they jointly move to their common womb (or source) (4).³

3.33.4: (Rivers): "Nourished by these waters (1), we follow the birth fashioned by the gods (2). This our birth is for moving forward without return (3). Desiring what does the illumined one (Vishvāmitra) call aloud to the rivers (4)?"⁴

[Line 2: We serve the purpose of our birth as laid down by the gods;]

3.33.5: (Vishvāmitra): "You that hold the truth, rest awhile from your movement (2), (to hear) my words that desire the Soma-delight (1). By the wide-thought that moves towards the ocean (3), I, Kushika's son, desiring protection, call aloud to you (4)."⁵

3.33.6: (Rivers): Indra, Vajra-armed, shattered the mountain (and made us free) (1). He slew the coverer who surrounded the rivers on all sides (2). The God Savitri (the creator), having beautiful arms led us forth (3). In the birth (given to us) we go forth wide-extending (4).⁶

² इन्द्रैषिते (1), प्रसवं भिक्षमाणे (2), अच्छा समुद्रं रथ्यैव याथः (3), समाराणे ऊर्मिभिः पिन्वमाने (4), अन्या वाम् अन्याम् अप्येति (5), शुभ्रे (6)

³ अच्छा सिन्धुं मातृतमाम् अयासं (1), विपाशम् ऊर्वी सुभगाम् अगन्म (2), वत्समिव मातरां संरिहाणे (3), समानं योनिमनु संचरन्ती (4)

⁴ एना वयं पर्यसा पिन्वमाना (1), अनु योनिं देवकृतं चरन्तीः (2), न वर्तवे प्रसवः सर्गतक्तः (3), कियुर्विप्रौ नद्यौ जोहवीति (4)

⁵ रमध्वं मे वचसे सोम्याय (1), कृतावरीः उप मुहूर्तम् एवैः (2), प्र सिन्धुमच्छा बृहती मनीषा (3), अवस्युः अहे कुशिकस्य सूनुः (4)

⁶ इन्द्रो अस्मान् अरदत् वज्रबाहुः (1), अपाहन् वृत्रं परिधिं नदीनाम् (2), देवो अनयत् सविता सुपाणिः (3), तस्य वयं प्रसवे याम ऊर्वीः (4)

3.33.7: That valour of Indra—his mighty deed—is fit to be celebrated forever (1). For he tore asunder (the snake) Ahi (2). He annihilated with Vajra those that sat around the waters (obstructing them) (3). The waters, desiring a path, moved forth (4).⁷

3.33.8: (Rivers): O adorer, forget not this word (of ours) (1), this in reply to your loud callings which even the future ages (should not forget it) (2). O mighty doer, take pleasure in us in your utterances (3); press us no further (4); we bow to you among men (5).⁸

[kaḥ: to make or do, (3.5.7)]

3.33.9: (Vishvāmitra): O sisters, listen well (to me) who is the doer of deeds (1), for, from afar have I come with a slow moving car (2). Bend gracefully low (3), become easy of crossing (4). O rivers, may you flow beneath the axle (of car) with all your streams (5).⁹

3.33.10: (Rivers): O doer of works, we hear (and accept) your words (1); you have journeyed from afar with a trading car (2). Now I bend (and become shallow) (3), like a woman desirous of sucking (her babe) (4), even as a young bride does for embracing the male (5).¹⁰

3.33.11: (Vishvāmitra): Dear ones, the children of Bharata, desiring light, shall cross you (1); even their community, impelled and inspired by Indra (shall cross you) (2). From ancient times, from their birth they are engaged in moving (upwards) (3). I praise the felicitous thought of these (rivers) who deserve the sacrifice (4).¹¹

⁷ प्रवाच्यं शश्वधा वीर्यं तत् इन्द्रस्य कर्म (1), यत् अहिं विवृश्वत् (2), वि वज्रेण परिषदौ जघान (3), आयन् आपो अयनम् इच्छमानाः (4)

⁸ एतत् वचो जरितः मा अपि मृष्टा (1), आ यत्ते घोषान् उत्तरा युगानि (2), उक्थेषु कारो प्रति नो जुषस्व (3), मा नो नि कः (4), पुरुषत्रा नमस्ते (5)

⁹ ओ षु स्वसारः कारवै शृणोत (1), ययौ वो दूरात् अनसा रथेन (2), नि षु नमध्वं (3), भवता सुपारा (4), अधोअक्षाः सिन्धवः स्रोत्याभिः (5)

¹⁰ आ ते कारो शृणवामा वचांसि (1), ययार्थं दूरात् अनसा रथेन (2), नि ते नंसै (3), पीप्यानेव योषा (4), मर्यायेव कन्या शश्वचै ते (5)

¹¹ यत् अङ्ग त्वा भरताः संतरैयुः गव्यन् (1), ग्रामं इषित इन्द्रजुतः (2), अर्षात् अहं प्रसवः सर्गतक्त (3), आ वो वृणे सुमति यज्ञियानाम् (4)

[*arṣhāt*: from ancient times; *gavyan*: desiring light;
sargataкта: interested in moving]

3.33.12: The sons of Bharata, they who aspired for the light, crossed over (to the other shore) (1). The illumined sage adored the happy thought of the rivers (2). 'Impelling, and full of delightful wealth, nourish us (3), fill us with energies (4), and move forth fast (5).'¹²

[*vakṣhaṇa*: energies, (5.42.13)]

3.33.13: Let your waves strike keeping the pin of the yoke above them, O waters (1). Leave free the cords of the rein (2). You disperse good, free from evil; undeserving are to be destroyed. May you dispense to me the good. (Or may you increase in me) (3).¹³

[This sūkta is said to be a dialogue between the sage Vishvāmitra and seven rivers. The names of these rivers and their spiritual significances have been given in the tenth Maṇḍala (10.75) and also in our compact book, 'Sarasvati'. Whether the hymn refers to the crossing of the rivers of Punjab by Vishvāmitra or not, will not be considered here. What is pertinent is that only two rivers are mentioned, Vipāsha and Shutudri. Secondly, these two rivers are addressed as Devī, goddesses. Thirdly Vishvāmitra uses plural but not the dual, while addressing the rivers. The rivers themselves speak in the plural while referring to themselves. Fourthly, there are certain epithets used with reference to the rivers which would be hardly applicable to mere physical rivers. For instance, the rivers are called "those that hold the truth".

The seer wants to go beyond, go across these rivers. But the rivers are not willing at first to allow him to go beyond. In fact, they explain their origin and praise that heroic deed of god Indra—lord of the divinized mind, who first released them from the covering demon, Vṛtra. But Vishvāmitra pleads with them again stating his long and tiring journey and prays to them to bend low so that his

¹² अतारिषुः भरता गव्यवः (1), समभक्त विप्रः सुमतिं नदीनाम् (2),

प्र पिन्वध्वम् इष्यन्तीः सुराधा (3), आ वक्षणाः पुणध्वं (4), यात शीभम् (5)

¹³ उद्वं ऊर्मिः शम्या हन्तु आपो (1), योक्त्राणि मुञ्चत (2),

मादुष्कृतौ व्यैनसा (3), अघ्नौ शूनमारताम् (4)

chariot may pass. The rivers ultimately consent to his request and not only the sage but “all the Bharatās” also went across the stream.

To understand the psychological interpretation, recall the essay, ‘Insight into the workings of Agni in the inner yajna’ in appendix 2. Our life is a journey in which we come across many helpful forces. But we cannot be detained by them. For instance, thinking mind is important, but we have to get beyond ‘thinking’ in the higher stages. Similarly Vishvāmitra wants to cross psychological powers represented by these rivers. These rivers comply with his request.]

34. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.34.1: Increased his body in man (adorer)

3.34.2: I send forth words to obtain immortality

3.34.3: Indra discovered the ray-cows

3.34.4: He has won the swar and formed the light for great bliss

3.34.5: Indra entered the battle like a mortal

3.34.6: His strength and the workings of knowledge

3.34.7: Indra, lord of existence

3.34.8: Thinkers have joy in the wake of Indra

3.34.9: Wins steeds, Sun, cow of many enjoyments

3.34.10: Wins days, growths of earth and midworld

[Metre: Triṣṭup]

3.34.1: Indra, the destroyer of cities has spread the day (*dāsam*) with the word of illumination (1). He knows the treasures and is merciless to the foes (2). By the urgings of the soul-thought (*brahma*) he has increased his body (in man) (3). Armed with many weapons, he has completely filled (or delighted) the heaven and earth (4).¹

¹ इन्द्रः पूर्भिर्त् आतिरिद् दासम् अकैः (1), विदद् वंसुः दयमानो वि शत्रून् (2), ब्रह्मजुतः तन्वा वावृधानो (3), भूरिदात्र आपृणद् रोदसी उभे (4)

3.34.2: Like one with a purpose, I send forth the words with swift urgings to obtain immortality (2), to you who are the yajna and mighty (1). O Indra, you are prior to the beings of heaven (4), prior the peoples of the earth, the descendents of Manu (3).²

[*kṣhitīnam*: worlds, peoples; *makha*: yajna, work;

bhūṣhan: one intent, (1.140.6);]

3.34.3: Indra of glorious deeds destroyed Vṛtra (1). Indra who cannot be resisted, destroyed the cunning demons (2). Burning in his desire, he slew the shoulderless demon in the woods (3). He brought to light the ray-cows which were in the dark (caves) (4).³

[*uṣhadhak*: burning in his desire, (3.6.7), (7.7.2)

āviḥ: manifestation, (4.4.5), (5.2.9)]

3.34.4: Indra has won *swar*, bringing to birth the days (1). Along with those who aspire (*ushigbhiḥ*), he has conquered the attackers in the battle (2). He has made to shine out for men the vision of the days (3), and formed the light for the great bliss (4).⁴

[*ushigbhiḥ*: aspirants; here they are Angirasa seers. They help the gods in bringing to the birth the Sun, and the dawn and the days.

jigāya: conquered, (10.69.11)]

3.34.5: Supporting the strengths of many heroes (2), Indra like a mortal entered the harming foes in the battle (1). He made conscious in knowledge these thoughts for the adorer (3). He carried forward this bright *varṇa* of these thoughts (4).⁵

[*atirat*: to carry forward (beyond the obstruction of dasyus);

varṇa: hue of the thoughts that are true and full of light;

naryah: men of strength, (4.7.8); powers of godhead, (1.72.1)]

² म॒खस्य॑ ते तवि॒षस्य॑ (1), प्र॒ जूति॑म् इय॒मि॒ वाच॑म॒मृता॑य॒ भूष॑न् (2),

इन्द्र॑ क्षि॒तीना॑म् अ॒सि॒ मानु॑षीणां वि॒शां (3), दै॒वीना॑मु॒त पू॒र्वया॑वा (4)

³ इन्द्रो॑ वृ॒त्रम् अ॒वृणो॑त् श॒र्धनी॑तिः (1), प्र॒ मा॒यिना॑म् अ॒मिना॑त् वर्ष॑णीतिः

(2), अ॒हन् व्य॑स॒म् उ॒शध॑क् वने॑षु (3), आ॒विः धे॑ना॒ अकृ॑णोत् रा॒म्याणा॑म् (4)

⁴ इन्द्रः॑ स्व॒र्षा ज॒नय॑न् अ॒हानि॑ (1), जि॒गाय॑ उ॒शिग्भिः॑ पृ॒तना॑ अभि॒ष्टिः (2),

प्रा॒रौच॑यन् म॒नवे॑ के॒तुम॑ह्नाम् (3), अ॒विन्द॑त् ज्यो॒तिः बृ॑हते र॒णाय॑ (4)

⁵ इन्द्र॑स्तुजो ब॒र्हणा॑ आ वि॒वेश॑ नृ॒बत् (1), द॒धानो॑ न॒र्या पु॑रू॒णि (2),

अ॒चैत॑यद् धि॒य इ॒मा ज॑रि॒त्रे (3), प्रे॒मं वर्ष॑म् अ॒तिर॑त् शु॒क्रम् आ॑साम् (4)

3.34.6: They praise many great and perfect works of the great Indra (1). In his overwhelming energy (3), he crushes the crooked Dasyus, by his strength and by his workings of knowledge (2).⁶

[*vrjanam*: struggle, (6.11.6), strength;

vrjinam: crooked, (4.1.17)

panayanti: they praise, (6.4.3), chant aloud, (6.12.5);

māyābhiḥ: workings of knowledge, (5.44.2); the knowledge used by demon, (1.11.7)]

3.34.7: By his battling efforts Indra, the lord of existence has created the appropriate positions and happiness for both the seeing men and the gods (1). The enlightened seers laud his deeds by utterances in the house of Vivasvan (2).⁷

[Line 1 is similar to a part of (1.59.5), having the words *yudha*, *varivaḥ* etc. I have followed the translation of (KS);

varivaḥ: happiness; supreme good, (5.29.10);]

3.34.8: They hymn the supremely desirable the ever- overcoming, the giver of strength (1), who wins possession of the Swar and the divine waters (2). The thinkers have joy in the wake of Indra (4), who takes possession of the earth and the heaven (3).⁸

[*vareṇyam*: supremely desirable]

3.34.9: Indra wins possession of the steeds, wins the Sun (1), wins the Cow of many enjoyments (2). He wins the golden enjoyment (3). Having slain the Dasyus, he fosters and increases the Aryan *varṇa* (4).⁹

[*varṇa*: see (3.34.5); *sasāna*: wins]

⁶ महो महानि पनयन्ति अस्य इन्द्रस्य कर्म सुकृता पुरूणि (1),
बृजनेन वृजिनात् सं पिपेष मायाभिः दस्यून् (2), अभिभूति ओजाः (3)

⁷ युधा इन्द्रो महा वरिवः चकार देवेभ्यः सत्पतिः चर्षणिप्राः (1),
विवस्वतः सदेने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति (2)

⁸ सत्रासाहं वरेण्यं सहोदां (1), संसवांसं स्वरपश्च देवीः (2),
ससान् यः पृथिवीं द्याम् (3), उतेमाम् इन्द्रं मदन्त्यनु धीरणासः (4)

⁹ ससान अत्यान् उत सूर्यं ससान इन्द्रः (1), ससान पुरुभोजंसं गाम् (2),
हिरण्यमुत भोगं ससान (3), हत्वी दस्यून् प्र आर्यं वर्णमावत् (4)

3.34.10: Indra wins the growths of earth and the days (1); he wins the trees and the midworld (2). He pierces Vala and impels forward the speaker of the words (3). So he becomes the tamer of those who set against him their will in works (*abhikratūnām*) (4).¹⁰

3.34.11: Same as (3.30.22)

35. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.35.1: Arise and come up front

3.35.2: Cars with rapid-paced horses

3.35.3: Protect us with your self-law

3.35.4: Unite the steed of wisdom-words with the yoke of mantra

3.35.5: Come repeatedly to our yajna

3.35.6: O Indra, hold this Soma in your inner body

3.35.7: You are of help to many

3.35.8: Gods, humans, mountains, rivers

3.35.9: Maruts, who are of one mind with Indra

3.35.10: O Indra, drink the Soma, with the tongue of Agni

[Metre: Triṣṭup]

3.35.1: O Indra, having yoked your car with the steeds, arise and come (1), to our front (3), just as Vāyu does with his Niyut steeds (2). O Indra, may you drink the Soma-delight prepared and released by us (4). With the *svāhā* utterance, we offer it for your rapture (5).¹

[*abhisṛṣṭa*: loosened, released, (10.91.5);

tiṣṭha: arise, (4.4.4); stand up, (8.23.5);]

¹⁰ इन्द्र ओषधीः असनोत् अहानि (1), वनस्पतीन् असनोत् अन्तरिक्षम् (2), बिभेद बलं नुनुदे विवाचो (3), अथाभवत् दमिता अभिक्रतूनाम् (4)

¹ तिष्ठा हरी रथ आ युज्यमाना याहि (1), वायुः न नियुतो (2), नो अच्छं (3), पिबासि अन्धो अभिसृष्टो अस्मे इन्द्र (4), स्वाहा ररिमा ते मदाय (5)

3.35.2: I yoke to the shafts of the car (2), the horses which are of rapid pace and smooth in movement, (O Indra), who is called by many (1). May the car carry you to this yajna (4), swiftly collecting (all the things needed) from all places (3).²

[*ajirā*: rapid pace, (3.9.8, 7.11.2); *sambhṛtam*: collection; *saptī*: one with smooth or gliding movement]

3.35.3: O showerer, may you lead the steeds (towards us) (1). O mighty one, protect us with your self-law (2). Unloosen the red coloured steeds so that they may accept the fodder (the powers of support) (3). Everyday accept the powers that support which are of suitable forms (4).³

[*tapuṣhpā*: that which protects by burning the foes; steeds; *addhi*: eat, accept; *dhānāḥ*: grains, powers which support; Line 4: (O Indra) you also eat everyday the grains. (S)]

3.35.4: I unite the steed of wisdom-words with the yoke of mantra (1). The steeds are allies, swift and rejoice together (2). O Indra, ascend the firm and happy car with the knowledge (of our needs) (3). O knower, may you come here for the (drink of) Soma (4).⁴

[*prajānan*: knowing or with knowledge, (2.3.10)]

3.35.5: O mighty one, may your horses with wide-backs (1), not be diverted away from this yajamāna by any other person (2). We please you by the offer of pressed Soma which is satisfying (*aram*) (4). May you come perpetually to our yajna (3).⁵

[Lines 1, 2: O Indra makes our aspiration to you high so that the life-energies (horses) automatically come to us.]

² उप अजिरा पुरुहूताय सप्ती हरो (1), रथस्य धूर्ष्वा युनज्मि (2),

द्रवत् यथा संभृतं विश्वतः चित् (3), उपेमं यज्ञमा बहात इन्द्रम् (4)

³ उपो नयस्व वृषणा तपुष्पा (1), उत इमं त्वं वृषभ स्वधावः (2),

ग्रसेताम् अश्वा वि मुचेह शोणां (3), दिवेदिवे सदृशीः अद्धि धानाः (4)

⁴ ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी (1), सखाया सधमाद आशू (2),

स्थिरं रथं सुखम् इन्द्र अधितिष्ठन् प्रजानन् (3), विद्वान् उप याहि सोमम् (4)

⁵ मा ते हरी वृषणा वीतपृष्ठा (1), नि रीरमन् यजमानासो अन्ये (2),

अति आयाहि शश्वतो (3), वयं ते अरं सुतेभिः कृणवाम सोमैः (4)

3.35.6: (O Indra), this Soma is for you. May you come in our front (1). May you, the right-minded, continuously drink the Soma (2). May you be seated on the sacred grass (*barhi*) in this yajna (3). O Indra, may you hold this Soma in your inner body (belly) (4).⁶
[*dadhiṣhe*: to hold, (10.8.4), (6.10.6)]

3.35.7: The sacred grass is strewn for you (1). O Indra, the Soma is pressed and released (2). The grains are prepared to be eaten by your horses (3). O mighty one, you are of help to many, your home is this (yajna) (4); you are accompanied by Maruts (5). The offerings are ready to be given to you (6).⁷

3.35.8: O Indra, gods and man (*narah*), the mountains, the waters, the Ray-cows (1), have prepared the honeyed offering (of Soma) (2). O sublime and right-minded, may you come here (3), drink the Soma knowing its power (4); may we travel along our own path, O knower (5).⁸

[*samakran*: prepared; *svāḥ*: one's own, (8.7.2);
ṛṣhva: sublime, (3.5.5), mighty one (10.12.6);]

3.35.9: O Indra, the Maruts have shared the Soma with you (1). The host of (Maruts) has increased you (2). The Maruts, who are of one mind with you, are desirous of Soma (3). O Indra, drink Soma with the tongue of Agni (4).⁹

⁶ तव अयं सोमः त्वम् आ इहि अर्वाङ् (1), शश्वत्तमं सुमना अस्य पाहि (2), अस्मिन् युक्ते बर्हिषि आ निषद्या (3), दधिष्व इमं जठर इन्दुम् इन्द्र (4)
⁷ स्तीर्णं ते बर्हिः (1), सुत इन्द्र सोमः (2), कृता धाना अत्तवे ते हरिभ्याम् (3), तत् औकसे पुरुशाकाय वृष्णे (4), मरुत्वते (5), तुभ्यं राता हवीषि (6)
⁸ इमं नरः पर्वताः तुभ्यम् आपः सम् इन्द्र गोभिः (1), मधुमन्तम् अक्रन् (2), तस्य आगित्या सुमना ऋष्व (3), पाहि प्रजानन् (4), विद्वान् पथ्या अन्तु स्वाः (5)
⁹ घान् आभ्रजौ मरुतं इन्द्र सौमै (1), ये त्वाम् अवर्धन् अभवन् गणः ते (2), तैभिः एतं सृजौषा वाचशानौ (3), अग्नैः पिब जिह्वया सोममिन्द्र (4)

3.35.10: O Indra, drink the pressed Soma by your law of workings (1). Or drink it with the tongue of Agni, O lord of sacrifice (2). Or (drink it) being offered by the hand of Adhvaryu (priest), O Indra (3). Or take pleasure in the offerings in the yajna (given by) the *hotar* (invoking) priest (4).¹⁰

3.35.11: Same as (3.30.22)

36. Indra

Riṣhi: 1-9, 11, Vishvāmītraḥ Gāthinaḥ; 10, Ghorāḥ Āngirasah

3.36.1: You have perfect knowledge

3.36.2: You are a skilled craftsman

3.36.3: Supreme Soma

3.36.4: Earth and heaven cannot contain him

3.36.5: Perfect in deeds by seer-wisdoms

3.36.6: Rivers follow original path

3.36.7: Aspirants milk the light with their hands

3.36.8: Soma shared by all

3.36.9: Your greatness is in your giving

3.36.10: Life span of hundred years

[Metre: Triṣṭup]

3.36.1: Expecting continuously the protections (from Maruts) (2), may they establish the advancements in you for the gain (of plenitude) (1). You increase by those (powers) which have the power to increase (such as) the repeated Soma offerings (3). By your great deeds, you have the perfect inspired knowledge (4).¹

[*prabhṛti*: advantages (5.32.7), the power which enhance the existing powers]

¹⁰ इन्द्र॒ पिब॑ स्व॒धया॑ चित्सुत॒स्या॑ (1), अग्नेः॑ वा॒ पाहि॑ जिह्वा॒या यज॑त्र (2), अध्व॒र्योः वा॑ प्रय॒तं शक्र॑ हस्तात् (3), होतु॒र्वा य॒ज्ञं ह॒विषो॑ जुषस्व (4)

¹ इमामू॒षु प्रभृ॑तिं सा॒तये॑ धाः (1), शश्व॑त् शश्वत् ऊ॒तिभिः॑ याद॒मानः॑ (2), सुते॒सुते॒ वावृ॑धे॒ वर्ध॑नेभिः (3), यः कर्म॑भिः म॒हद्भिः॑ सुश्रु॒तो भू॑त् (4)

3.36.2: In ancient days, Soma has been offered to Indra (1). He is vast, a skilled craftsman and the giver of gifts in appropriate steps (*parva*) (2). O Indra, accept (the Soma) offered with eagerness (3). O mighty one, drink the Soma released by the press-stones (4).²

[*vṛṣhaparvā*: giver of gifts in appropriate stages (S), (occurs once); *vihāya*: vast, (6.13.6);]

3.36.3: Drink (the Soma) and increase (in us) (1). O Indra, yours are the Soma-delights released here as well as the supreme (or original) Soma (2). Just as you drank the Soma in the days of old (3), may you, who is lauded, also drink the recent Soma now (4).³

3.36.4: He is great and mighty in battles; he is exuberant; he is fierce (1). His might, impetuous violence and his vigour have spread everywhere (2). The earth cannot contain him, neither can heaven (3), when the Soma makes him rapturous along with his steeds (3).⁴

[*amatra*: great strength, (1.61.9); *dhr̥ṣṇa*: impetuous violence; *aha*: indicates emphasis (S); *chana*: joy, (4.4.2); heaven (S);]

3.36.5: The great and fierce one, having increased by his might (2), became perfect in deeds by his seer-wisdoms, he the Bull (3). His ray-cows were increased (5), by Indra and Bhaga, the givers of plenitude (4). His power of discrimination (or gift) was same as in ancient times (6).⁵

[Regarding Bhaga, see (3.62.11)]

² इन्द्राय सोमाः प्रदि॒वो वि॒दा॒ना (1), ऋ॒भुः येभिः॒ वृष॑पर्वाः वा विहा॒याः (2), प्र॒य॒म्यमा॑नान् प्रति॒ षू गृ॑भाय इन्द्र (3), पिब॒ वृष॑धूतस्य वृ॒ष्णाः (4)

³ पि॒बा वर्ध॑स्व (1), तव॑ घा सु॒तास॑ इन्द्र सोमा॑सः प्रथ॒मा उ॒त इमे॑ (2), यथा॑पिबः पू॒र्व्यान् ई॒न्द्र सो॒मान् (3), ए॒वा पा॑हि प॒न्यो अ॒द्या न॒वी॒यान् (4)

⁴ म॒हान् अम॑त्रो वृ॒जनै॑ वि॒र॒जि (1), उग्रं॑ श॒र्वः प॒त्यते॑ धृ॒ष्णु ओ॒र्जः (2), न अ॒हं वि॒व्याच॑ पृ॒थि॒वी च॒न (3), ए॒नं य॒त्सोमा॑सो ह॒र्य॑श्च॒म् अम॑न्दन् (4)

⁵ म॒हान् उ॒ग्रो (1), वा॒वृ॒धे वी॒र्या॑य (2), स॒माच॑क्रे वृ॒षभः॑ का॒व्येन॑ (3), इन्द्रो॑ भ॒गौ बा॒ज॒दा (4), अ॒स्य गा॒वः प्र॒ जा॑यन्ते (5), दक्षि॑णा अस्य पू॒र्वीः (6)

3.36.6: When Soma, the milk of knowledge and the rays completely fill Indra (4), then the rivers (freed by Indra) traveling from birth (in their original path) (1), join the ocean of waters like the advancing chariots (2). Indra in his home is superior to all (3).⁶

[*dugdha*: milk, (5.19.4); *prṇati*: fill, (10.2.4);

āyan: traveling;]

3.36.7: Just as the rivers are desirous of joining the ocean (1), well-pressed Soma is carried to Indra (by the aspirants) (2). The skilled aspirants milk the light with their hands (3). The sweet stream of Soma is purified by the purified hands (4).⁷

[*bharitraiḥ*: hands, those which bear, (occurs once)]

3.36.8: The stomach of Indra is wide like a lake to store all the Soma (1), since he has to accept the Soma in many rites and pervade them (2). When Indra drank the Soma first (3), he killed Vṛtra and also chose the Soma (to be shared by all the gods) (4).⁸

[*hradā*: lake; *avṛṇīta*: choose, (1.32.3)]

3.36.9: (O Indra), quickly bring (the riches or felicities) (1). No one can obstruct you (2), for it is well-known that you are the lord of the riches (3). O Indra, since your greatness lies in your giving (4), bring us that (gift), O lord of the steeds (5).⁹

⁶ प्र यत्सिन्धवः प्रसवं (1), यथा आयन् आपः समुद्रं रथ्यैव जग्मुः (2), अतः चित् इन्द्रः सदसो वरीयान् (3), यदीं सोमः पृणति दुग्धो अंशुः (4)

⁷ समुद्रेण सिन्धवो यादमाना (1), इन्द्राय सोमं सुषुतं भरन्तः (2), अंशुं दुहन्ति हस्तिनो भरित्रैः (3), मध्वः पुनन्ति धारया पवित्रैः (4)

⁸ हृदा इव कुक्षयः सोमधानाः (1), समीं विव्याच सर्वना पुरूणि (3), अन्ना यदिन्द्रः प्रथमा व्याशं (3), वृत्रं जघन्वान् अवृणीत सोमम् (4)

⁹ आ तू भर (1), मार्किः एतत्परिं हृद् (2), विद्वा हि त्वा वसुपतिं वसूनाम् (3), इन्द्र यत्ते माहिं दत्रम् (4), अस्ति अस्मभ्यं तत् हर्यश्च प्र यन्धि (5)

3.36.10: O Maghavan, O Indra, O remover of foes (2), bring to us (1), profusely the felicities which are valued by all (3). Establish in us a life-span of a hundred years (4). O Indra with beautiful jaw, grant us heroes continuously (5).¹⁰

3.36.11: Same as (3.30.22)

37. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.37.1: Destruction of demons

3.37.2: Power of your names

3.37.3: Indra's powers increased in the adorers

3.37.4: We greatness you by the lauds

3.37.5: Conquest of plenitude

3.37.6: Thousand deeds

3.37.7: Beings adverse to us in knowledge and inspiration

3.37.8: Soma ever-wakeful and lustrous

3.37.9: The five peoples

3.37.10: Light which cannot be surpassed

3.37.11: You are here, even if you are far away

[Metre: 1-10, Gāyatrī; 11, Anuṣṭup]

3.37.1: O Indra, we pray to you (2), for the smiting of Vṛtra by your might and the destruction of demonic foes (1).¹

3.37.2: O Indra, may the singers chant (3), so that your mind and eyes are turned towards us (1), O performer of numerous great deeds (2).²

[*arvāchīnaḥ*: turned towards us, (4.3.2)]

3.37.3: O Indra, for overcoming all hostile forces (2), we seek the power of all your names in the hymns which detail your numerous deeds (1).³

¹⁰ अस्मे प्र यन्धि (1), मघवन् ऋजीषिन् इन्द्र (2), रायो विश्ववारस्य भूरैः (3), अस्मे शतं शरदौ जीवसे धा (4), अस्मे वीरान् शश्वत इन्द्र शिप्रिन् (5)

¹ वार्वीहत्याय शवसे पृतना-षाह्याय च (1), इन्द्र त्वा वर्तयामसि (2)

² अर्वाचीनं सु ते मन उत चक्षुः (1), शतक्रतो (2), इन्द्र कुण्वन्तु वाधतः (3)

³ नामानि ते शतक्रतो विश्वाभिः गीर्भिः ईमहे (1), इन्द्र अभिमातिषाह्यै (2)

[*īmahe*: seek (in most mantrās)]

3.37.4: O Indra who upholds seeing-men (2), we greatness you with your hundred lustres in the lauds chanted by many persons (1).⁴

[*mahayāmasi*: to greatness, based on *mahayamāna*: greatness, (3.25.5); Indra's powers are increased in the worshippers.

Every word in every hymn has a lustre which has a power. *dhāma*: lustres, (4.2.9);

charṣhaṇīḥ: seeing men, men of vision, (7.15.2), (6.2.2) etc.]

3.37.5: O Indra who is called by many, we invoke you in the yajna (2), for killing Vṛtra (demon) (1), and for the conquest of the plenitude (3).⁵

[*bhare*: yajna, journey (5.43.2); Note that inner yajna is also a battle against hostiles]

3.37.6: O Indra, may you be victorious in battles (1). O doer of a thousand deeds, we seek you (2), for the killing of Vṛtra (3).⁶

3.37.7: O Indra, defeat all those who assault us (2), the battle hosts, who are adverse to us in knowledge, and in inspiration (1).⁷

[*prtsutīḥ*: battle-hosts, (5.4.1); *sākṣha*: be victorious, (10.49.1) *dyumnā*: light or knowledge (everywhere)]

3.37.8: O Indra, performer of great deeds, drink this Soma which is ever-wakeful (2), lustrous and most-strengthening, for our increase and protection (1).⁸

3.37.9: O Indra, we accept (or understand) (2), that the sense-powers (or sense organs) in the five peoples are only yours, O doer of great deeds (1).⁹

[*pancha janah*: the five types of beings; see the essay in 'Essentials of Rig Veda' (SAKSI)]

⁴ पुरुष्टुतस्य धामभिः शतेन महयामसि (1), इन्द्रस्य चर्षणीधृतः (2)

⁵ इन्द्रं वृत्राय हन्तवे (1), पुरुष्टुतम् उप ब्रुवे भरेषु (2), वार्जसातये (3)

⁶ वार्जेषु सासहिः भव (1), त्वाम् ईमहे शतक्रतो (2), इन्द्रं वृत्राय हन्तवे (3)

⁷ युष्मेषु पृतनाज्ये पृतसुतुषु श्रवःसु च (1), इन्द्रं साक्षं अभिमातिषु (2)

⁸ शुष्मिन्तमं न ऊतये युष्मिन् (1), पाहि जागृविम् इन्द्रं सोमं शतक्रतो (2)

⁹ इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु (1), इन्द्रं तानि त आ वृणे (2)

3.37.10: May the vast inspirations reach you (1). Establish in us the light which cannot be surpassed (by foes) (2). We increase your strength (in us) (3).¹⁰

3.37.11: O Indra, come to us whether you are in the far off (supreme) station or nearby (1). O Vajra-armed, you come here even if you are in the wide-world (Sunworld) (2).¹¹

[*u loka*: the wide world, Sun-world, *svar*]

38. Indra

Riṣhi: Prajāpatiḥ Vaishvāmitraḥ, Prajāpatiḥ Vāchyah,
Vishvāmitraḥ Gāthinaḥ

3.38.1: Fashion a hymn

3.38.2: Birth of perfect seers

3.38.3: Finding secrets hidden everywhere

3.38.4: Indra clothed in beauty

3.38.5: Has created the universe

3.38.6: The three kings

3.38.7: Seers merge their forms with Indra

3.38.8: Devotee gets the lustre of Savitr

3.38.9: Varuṇa has protection-giving speech

[Metre: Triṣṭup]

3.38.1: Fashion an illumined hymn of understanding (to Indra) (as carefully as) a carpenter (crafts a car) (1). Just as a speedy horse does it work carrying the auspicious load (2), I reach forward to the dear and supreme action of Indra (3). I desire to have the blissful vision of the wise seers (4).¹

[*abhi marmṣhat*: reaching forward, (1.140.4); *dīdhaya*: illumined, (7.7.6)]

¹⁰ अगन् इन्द्र श्रवौ बृहद् (1), युष्मं दधिष्व दुष्टरम् (2),
उत् ते शुष्मं तिरामसि (3)

¹¹ अर्वावतौ न आ गहि अथो शक्र परावतः (1),
उ लोको यस्तै अद्रिब इन्द्रेह तत् आ गहि (2)

¹ अभि तष्टेव दीधया मनीषाम् (1), अत्यो न बाजी सुधुरो जिहानः (2),
अभि प्रियाणि मर्मशत् पराणि (3), कवीन् ईच्छामि संहशौ सुमेधाः (4)

The ṛiṣi carefully works on a revelation to give the final shape to a mantra.]

3.38.2: Ask the master about the birth of the seers (1). They uphold the mind, do perfect actions and create (or fashion) heaven (2). May these (hymns) giving satisfaction, rapid as mind, increase you (in us) (3), and reach in your upholding the laws (*dharmāṇi*) (4).²

[*prāṇya*: giving satisfaction (S), (occurs once); *ina*: master, (10.3.1)]

3.38.3: (Finding) the secrets hidden everywhere (1), the seers filled the earth and heaven with might (or hero force) (2). They measured and integrated their powers (3). They controlled the two, which are mighty and wide (4). They created (*dhuḥ*) the midworld (*antaḥ*) to support the two (heaven and earth) (5).³

[*mātrābhiḥ*: the measures;]

3.38.4: He is standing, intent, looking over all worlds (1). He is clothed in beauty and moves in his own radiance (2). He is great, mighty and has the name of the mighty lord (3). He with universal form stays amidst immortality (4).⁴

[*abhūṣan*: intent, with great intensity; based on *bhūṣan* in (1.140.6)]

3.38.5: He the mighty one, the eldest, has created (the universe) in the days of old (1). The healing forces (or strengths) are there from the ancient times (2). The children of heaven (3), the kings, uphold from ancient days the hero-force (in the world) (5), by means of the thoughts of the abode of knowledge (4).⁵

[*pradiva*: ancient, (10.5.4) (everywhere);

shurudhaḥ: healing forces, (10.122.1), strengths, (1.72.7);]

² इ॒न उ॒त पृ॒च्छ ज॒नि॒मा क॒वी॒नां (1), म॒नो॒धृ॒तः सु॒कृ॒तः त॒क्षत॒ याम् (2),

इ॒मा उ॒ ते प्र॒ण्यो ब॒र्ध॒मा॒ना म॒नो॒वा॒ता (3), अ॒ध नु॒ धर्मि॑ण॒ ग॒म॒न् (4)

³ नि॒ षी॒मि॒त् अ॒त्र गु॒ह्या द॒धाना॑ (1), उ॒त क्ष॒त्राय॑ रो॒दसी॑ स॒म॒ञ्ज॒न् (2);

सं मा॒त्राभिः॑ म॒मिरे॑ (3), ये॒मुः उ॒र्वी अ॒न्तः म॒ही (4), स॒मृ॒ते धा॒य॒से धुः (5)

⁴ आ॒तिष्ठ॑न्तं॒ परि॑ वि॒श्वे॑ अ॒भू॒षन् (1), श्रि॒यो व॒सानः॑ च॒रति॑ स्व॒रोचिः॑ (2),

म॒हत् तत् वृ॒ष्णो अ॒सुर॑स्य॒ नाम॑ (3), आ वि॒श्वरू॑पो अ॒मृ॒ता॒नि त॒स्यौ (4)

⁵ अ॒सू॒त पू॒र्वो वृ॒षभो॑ ज्य॒या॒या॒न् (1), इ॒मा अ॒स्य॑ शु॒रु॒धः स॒न्ति पू॒र्वीः (2),

दि॒वो न॒पा॒ता (3), वि॒दथ॑स्य॒ धी॒भिः (4), क्ष॒त्रं रा॑जा॒ना प्र॒दि॒वो द॒धा॒ये (5)

3.38.6: The three kings (1), pervade all the discoveries and knowledge in three realms (2). I see you with my mind coming to our yajna (*vrata*) here (3). (I also see the) Gandharvas with their hair waving in the wind (4).⁶

[Gandharvas: the demi-gods who protect the Soma; those who bear the rays (*gām*); demi-gods associated with fine arts of dancing and singing in the Purāṇās and epics;

vidatha: discoveries of knowledge, (6.8.1); *sadāmsi*: abodes, realms;]

3.38.7: For the mighty Indra, the milch-cow is milked for (obtaining) various powers (1). These powers are united with the rays of knowledge (2). Wearing the various forms of power (3), the persons of knowledge (seers) merged their forms with Indra (4).⁷

[*sakmyam*: to unite (KS);

ni mamire: merged (S); *ā mamire*: milked;

nāmabhiḥ: powers;]

3.38.8: No one can distinguish this golden lustre (of mine) from that of Savitr (1). The person who has taken refuge in this splendour (2), pervades the heaven and earth (4), just as a mother cherishes her children by covering them (5). (He) is lauded with perfect hymns (3).⁸

[*vishvaminva*: all-pervading, (10.110.5);

amati: splendour; it is one of those few rare words whose meaning changes drastically with accent marks. अमतिम् ignorance (1.53.4).

Note the accent marks of *amatim* in line (1) here.]

⁶ त्रीणि राजाना (1), विदथे पुरुषि परि विश्वानि भूषथः सदोसि (2),

अपश्यमत्र मनसा जगन्वान् ब्रते (3), गन्धर्वान् अपि बायुकैशान् (4)

⁷ तत् इत् नु अस्य वृषभस्य धेनोः आ नामभिः ममिरे (1), सक्म्यं गोः (2),

अन्यत् अन्यत् असुर्यं वसाना (3), नि मायिनो ममिरे रूपमस्मिन् (4)

⁸ तदित् नु अस्य सवितुः नकिः मे हिरण्ययीम् अमतिं (1), याम् अशिञ्चेत् (2), आ सुष्टुती (3), रोदसी विश्वमिन्वे (4), अपीव योषा जनिमानि वब्रे (5)

3.38.9: (O Indra and Varuṇa), great ones, from ancient times, you two accomplish (for your devotee) the divine well-being (1). Surrounding us may you abide with us (with your powers and protections) (2). The gods of knowledge (*mayināḥ*) behold all the actions of different forms (done by Indra) (4). He has a speech which gives protection and he stands (overlooking all) (3).⁹

[*pratna*: ancient, (2.7.6) (everywhere)]

3.38.10: Same as (3.30.22).

⁹ यु॒वं प्र॒त्नस्य॑ सा॒धयो म॒हो यद् दै॒वी स्व॒स्तिः (1), परि॑ णः स्या॒तम् (2),
गो॒षा-जिह्म॑स्य त॒स्थुषो॑ (3), वि॒रूपा॑ वि॒श्वे पश्य॑न्ति मा॒यिनः॑ कृ॒तानि॑ (4)

Anuvāka 4: Sūktās (39-53)

39. Indra, Hidden Sun and Fathers

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.39.1: The thought from the heart

3.39.2: It remains wakeful in knowledge

3.39.3: Twins

3.39.4: None can confine ancient fathers

3.39.5: Found the sun dwelling in darkness

3.39.6: Power of discernment and the secret thing

3.39.7: Separate light from darkness

3.39.8: Spread the light of yajna

[Metre: Triṣṭup]

[The subject matter here is a description of the thought of the ancestors (fathers), *pitrāya dhiḥ* (verse 2). This is mentioned in (5.45), especially (5.45.11), the thought of Riṣhi Ayāśya in (1.62.7) and also (10.108.8). This is the seven-headed thought mentioned in (10.67.1) due to the seer Ayāśya.]

3.39.1: The thought expressing itself from the heart (1), formed into the *stoma*, goes towards Indra its lord (2). This thought, when it is being expressed, remains wakeful in knowledge (3). That which is born of you, take knowledge of that, O Indra (4). (SA).¹

[Line 4: It is a constant formula in the Veda that the god has to take cognizance of what raises up to him in man, to become awake to it in the knowledge within us (*viddhī*). (SA);

shasyamāna: being expressed;]

3.39.2: (The thought) is ancient (or eternal), it is born of heaven (1). When it is being expressed, it remains wakeful in the knowledge (2). Wearing white and happy robes (3), this is the ancient thought of the fathers, this is in us (4).²

¹ इन्द्रं मतिर्हृद आ बच्यमाना (1), अच्छा पतिं स्तोमं-तथा जिगाति (2), या जागृविः विदथे शस्यमाना (3), इन्द्र यत् ते जायते विद्धि तस्य (4)

² दिवश्चिदा पूर्वा जायमाना (1), वि जागृविः विदथे शस्यमाना (2), भद्रा बस्त्राणि अर्जुना वसाना (3), सेयमस्मे संनजा पित्र्या धीः (4)

3.39.3: The thought (described earlier) is the mother of twins who here gives birth to the twins (1). On the tip of the tongue it descends and stands (2). The twin bodies, when they are born, cling to each other (3), and move in the foundation of the burning force (4). (SA)³
 [yamā: twins; they are the two states of consciousness namely the earth, waking or material consciousness and heaven, the pure mental consciousness. Indra places the potent words in the tongue of the seeker suited to both these states. (KS, commentary on (1.83.3);

yamasūh: mother of twins;]

3.39.4: None is there among the mortals who can blame (1), our ancient fathers, who were fighters for the Ray-cows (2). Indra of the mightiness, Indra of the achievement (4,6), released upward (the cows) in the fortified pens for them (3,5).⁴

[Line 1: No power of mortality can confine or bind our ancient fathers.

gotrāṇi: fortified pens of ray-cows; *dṛmhitā:* fortified;]

3.39.5: (In this action) Indra the friend was with his friends, the Navagvās (1), and the ten Dashagvās (3). Indra with the fighters, found the truth, by respectfully following the cows (2). (They found) even the Sun dwelling in the darkness (4).⁵

[*abhijñvā:* kneeling, respectfully following;

abhiṅnu: kneeling, (7.2.4, 1.72.5)

Navagvās and Dashagvās are the seers associated with the rites lasting nine months and ten months respectively.

Line 4: *sūryam viveda* is in (10.67.5)]

³ यमा चिदत्र यमसूः असूत (1), जिह्वाया अग्रं पतदा हि अस्थात् (2).

वपूषि जाता मिथुना संचेते (3), तमोहना तपुषो बुध एतां (4)

⁴ नकिरेषां निन्दिता मर्त्येषु (1), ये अस्माकं पितरो गोषु योधाः (2), इन्द्र एषां दृहिता (3), माहिनावान् (4), उद् गोत्राणि ससृजे (5), दंसनावान् (6)

⁵ सखा ह यत्र सखिभिः नवगवैः (1), अभिज्ञा सत्वभिः गा अनुगमन् सत्यं तदिन्द्रो (2), दशभिः दशगवैः (3), सूर्यं विवेद तमसि क्षियन्तम् (4)

3.39.6: Indra (1), found (4), the honey stored in the shining one (2), and the footed, and the hoofed wealth in the pasture of the Ray-Cow (3, 5). He having Dakṣhiṇa with him held in his right hand (7), the secret thing (hidden Sun) that is placed in the secret cave and concealed in the waters (6).⁶

[*name goḥ*: pasture of cow; *nama*: range, pasture; *nama*: from *nam* to move;

dakṣhiṇāvān: having in his right hand; the god with the power of discernment;

Dakṣhiṇa: goddess of discernment; right-hand power;

Line 6: the secret thing is the hidden Sun, the secret light of our divine existence which is concealed in the darkness signified by cave. The hidden Sun is mentioned in (3.39.5).]

3.39.7: Knowing perfectly, may he (Indra) separate the light from the darkness (1). May we be far from the presence of evil (2). Take pleasure in our words, O Indra, drinker of Soma and who is increased by Soma (3). The doers of works are full of multitude (by your grace) (4).⁷

[*kāroḥ*: doers of work;

purutamasya: full of multitude, (6.6.21)

Line 1: The separation of light from darkness allows the hidden Sun to be revealed, mentioned in line 5 of (3.39.5).

Line 3: the wealth is the riches in various forms such as dynamic (footed).]

⁶ इन्द्रो (1), मधु संभृतम् उस्त्रियायां (2), पत् वत् (3), विवेद (4),

शफवन् नमे गोः (5), गुहा हितं गुह्यं गूळ्हम् अप्सु (6),

हस्ते दधे दक्षिणे दक्षिणावान् (7)

⁷ ज्योतिः वृणीत तमसो विजानन् (1), आरे स्याम दुरितात् अभीके (2),

इमा गिरः सोमपाः सोमवृद्ध जुषस्व (3), इन्द्र पुरुतमस्य कारोः (4)

3.39.8: May the light of yajna be spread everywhere around earth and heaven (1). May we be far from the presence of evil (2). O Gods, who reach the mortal to the happy shore, (give) the wide riches (4), to the mortal who offers to you forcefully (3).⁸

3.39.9: Same as (3.30.22).

[This mantra is repeated 14 times in RV;]

40. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.40.1: Accept the Soma

3.40.2: He knows the will

3.40.3: Increase our yajna

3.40.4: Soma full of lustre

3.40.5: Soma abides in heaven

3.40.6: Sprinkled by the Soma streams

3.40.7: The imperishable Soma

3.40.8: Accept these words of ours

3.49.9: Come here, wherever you are

[Metre: Gāyatrī]

3.40.1: O Indra, showerer, we invoke you for accepting the pressed Soma (1), May he drink the sweet Soma (2).¹

[*andhasa*: food (Yaska); Soma, since it is the supreme food]

3.40.2: O Indra, who knows the will, one who is called by many, rejoices with this pressed and released Soma (1). May he drink it which gives satisfactions by pouring it into mouth (2).²

[*harya*: respond to joy, (8.44.2);]

3.40.3: O Indra, who has a firm holding (2), increase superbly the yajna of ours, along with all the gods (2). You are being lauded and you are the lord of all peoples (3).³

⁸ ज्योतिः यज्ञाय रोदसी अनु प्यात् (1), आरे स्याम दुरितस्य भूरैः (2),

भूरि चिद्धि तुजतो मर्त्यस्य (3), सुपारासौ वसवो बर्हणावत् (4)

¹ इन्द्र त्वा वृषभं वयं सुते सोमं हवामहे (1), स पाहि मध्वो अन्धसः (2)

² इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुषुत (1), पिबा वृषस्व तातृषिम् (2)

³ इन्द्र प्र णो धितावानं (1), यज्ञं विश्वेभिः देवेभिः (2),

तिर स्तवान विदपते (3)

[*dhita-vānam*: one who has firm holding, (3.27.2);

pra tira: increase superbly (our yajna), (1.10.11)]

3.40.4: O Lord of existence (2), O Indra, these pressed Soma-delights flow speedily (1), to your abode (3). They are full of lustre (*indu*) and cause delight (*chandra*) (4).⁴

3.40.5: O Indra, place in your belly the adorable Soma which is pressed (1). The Soma abides in heaven along with you (2).⁵

3.40.6: O one attracted by the lauds, drink the pressed Soma which is sweet (1). You are sprinkled by the streams of Soma (2). The food is purified by you (3).⁶

[*yashaḥ*: food (*anna*); *yashaḥ* is one of 28 names for food in Yaska's Nighanṭu.]

3.40.7: The brilliant, imperishable and delightful Soma encompasses Indra (1). Having drunk the Soma, (Indra is) energized (2).⁷

[*vanina*: delightful things, (1.140.2); tree]

3.40.8: O Indra-killer, whether you are far away or near by, come to us (1), and accept (or enjoy) these words of ours (2).⁸

3.40.9: O Indra, whether you are in the midworld, or in the worlds beyond or nearby (1), come here from that place, when you are called (2).⁹

⁴ इन्द्र सोमाः सुता इमे तव प्र यन्ति (1), सत्पते (2), क्षयं (3),

चन्द्रास इन्द्रवः (4)

⁵ दधिष्वा जठरं सुतं सोमम् इन्द्र वरेण्यम् (1), तव युक्षास इन्द्रवः (2)

⁶ गर्विणः पाहि नः सुतं मधोः (1), धाराभिः अज्यसे (2),

इन्द्र त्वादातम् इयशः (3)

⁷ अभि युष्मानि वनिन इन्द्रं सचन्ते अक्षिता (1), पीत्वी सोमस्य वावृधे (2)

⁸ अर्वावतो न आ गहि परावतश्च वृत्रहन् (1), इमा जुषस्व नो गिरः (2)

⁹ यदन्तरा परावतम् अर्वावतं च (1), हूयसे इन्द्रेह तत् आ गहि (2)

41. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.41.1: Master of hill

3.41.2: Follows the law of truth

3.41.3: Wisdom-words are offered

3.41.4: Stoma lauds and utterances

3.41.5: Thoughts cherish Indra

3.41.6: Censurers

3.41.7: Your desire is towards us

3.41.8: Master of self-law, be rapturous

3.41.9: Maned horses pouring light

[Metre: Gāyatrī]

3.41.1: O Indra, you are called by us to drink the Soma (1). Come with your horses to this place, O one with Vajra (2).¹

[*adrivaḥ*: master of the hill (having Ray-Cows); one with Vajra (*adrī*)]

3.41.2: Seated is our priest of the call, who follows the law of truth (1); spread is the grass in due order (2); the (Soma) press-stones were set at morn (3).²

[*rtviyaḥ*: one who follows the law of truth; one who does the rite at the right time (S)]

3.41.3: O carrier of the mantra, these wisdom-words are offered (1); sit upon the grass (2). O Hero, accept the frontal offering (*purodāśham*) (3).³

[*brahma*: wisdom-word, the soul-thought;
brahmavāha: carrier of the *brahma*; Agni; recall Agni carries the offerings to the gods.]

¹ आ तू न इन्द्र मद्र्यक् घुवानः सोमपीतये (1), हरिभ्यां याहि अद्रिवः (2)

² सत्तो होता न ऋत्विग्यः (1), तिस्तिरे बर्हिः आनुषक् (2),
अयुजन् प्रातः अद्रयः (3)

³ इमा ब्रह्म ब्रह्मवाहः क्रियन्त (1), आ बर्हिः सीद (2),
वीहि शूर पुरोळाशम् (3)

3.41.4: O Vṛtra-slayer, rejoice in these Soma-offerings of ours, in these affirming lauds (*stoma*) (1), and in the utterances, O Indra who has joy in the word (2).⁴

[*girvaṇaḥ*: one who has joy (*vana*) in the word, (2.6.3)]

3.41.5: Our thoughts cherish the Soma-drinker, the vast, the Lord of strength (1). (They caress) Indra, as the mother cow its calf (2).⁵

3.41.6: Delight yourself with our Soma-food offering (1), for the great achievement of your body (2). Do not place your singers under the control of censurers (3).⁶

[*rādhasaḥ*: achievement, (10.140.5);

nidaḥ: censurers; those who always find fault;

Line 2 (alt.): for the great victories over demons]

3.41.7: O Indra, we desire you (1); we adore you with offerings (2). O Treasure, your desire is towards us (3).⁷

[*asmayuh*: one having desire towards us, (7.15.8), (8.19.7)]

3.41.8: Loosen not your horses far from us (1); come here in our front, O Indra, to whom the horses are dear (2). O master of self-law, be rapturous here (3).⁸

3.41.9: May your maned horses, pouring light (2), bring you here in your happy car to our front (1). O Indra, may you sit on the sacred grass (3).⁹

⁴ रारन्धि सर्वनेषु ण एषु स्तोमेषु वृत्रहन् (1), उक्थेषु इन्द्रं गिर्वणः (2)

⁵ मतयः सोमपाम् उरुं रिहन्ति शर्वसस्पतिम् (1), इन्द्रं वत्सं न मातरः (2)

⁶ स मन्दस्वा हि अन्धसो (1), राधसे तन्वा महे (2), न स्तोतारं निदे करः (3)

⁷ वयमिन्द्र त्वायवौ (1), हविष्मन्तो जरामहे (2), उत त्वम् अस्मयुः वंसो (3)

⁸ मारे अस्मत् वि मुमुचो (1), हरिप्रिय अवाङ् याहि इन्द्र (2),

स्वधावो मत्स्व इह (3)

⁹ अवाञ्च त्वा सुखे रये वहताम् (1), इन्द्र केशिनां धृतसू (2), बर्हिः आसदे (3)

42. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.42.1: Car has desire towards us

3.42.2: Be repeatedly satisfied with Soma

3.42.3: May our words turn you around towards us

3.42.4: Invoked with *stoma*

3.42.5: Indra has plenitude of riches

3.42.6: We seek bliss and peace from you, the seer

3.42.7: Soma mixed with grain and milk

3.42.8: I urge the Soma towards you

3.42.9: Descendents of Kushikas

[Metre: Gāyatrī]

3.42.1: O Indra, come to the Soma, pressed by us and mixed with the milk of knowledge (1). The car with your horses has desire towards us (2).¹

[*asmayuh*: see (3.41.7);

gavāshiram: *go-āshiram*: see (3.32.2)]

3.42.2: O Indra, come to this rapturous Soma which is released using the press-stones placed on the grass (1). Become satisfied repeatedly with the Soma (which is abundant) (2).²

[*kuvit*: often, repeatedly, (7.15.4, 8.103.9)]

3.42.3: O Indra, may these words of ours, which are impelling, go towards your presence (1), so as to turn you around (and bring you here) for the drink of Soma (2).³

[*āvṛta*: turn around]

3.42.4: O Indra, we invoke you with the affirming laud (*stoma*) to come here for the drink of Soma (1). Being (called) repeatedly with the words of utterance, may you come here (2).⁴

¹ उप नः सुतमा गंहि सोमम् इन्द्र गवाशिरम् (1), हरिभ्यां यस्तै अस्मयुः (2)

² तमिन्द्र मदमा गंहि बर्हिःष्ठां ग्रावभिः सुतम् (1),

कुवित् नु अस्य तृष्णवः (2)

³ इन्द्रमित्था गिरो मम अच्छ अंगुः इषिता इतः (1), आवृते सोमपीतये (2)

⁴ इन्द्र सोमस्य पीतये स्तोमैः इह हवामहे (1), उक्थेभिः कुवित् आगमत् (2)

3.42.5: O Lord of a hundred deeds, may you establish in your body (stomach) (2), the Soma delight which is pressed and released (1). Indra has the plenitude of riches (3).⁵

[*vājinīvasu*: rich in the force (or substance) of plenitudes, (5.74.6)]

3.42.6: O seer, we know you as the victor in the riches of plenitude and as the foe-destroyer (1). Here we seek from you the peace and bliss (2).⁶

3.42.7: O Indra, come to this (yajna) and drink this (Soma) (1, 3), which is mixed with the milk of knowledge and the grains (2). (The Soma) has been released with the press-stones (4).⁷

[*yava*: barley or grain, indicating the physical knowledge;
gau (in *gāvāshīram*): ray-cow; indicates mental knowledge; see (3.32.2); *vṛṣhabhiḥ*: mighty (6.5.4); press-stones]

3.42.8: I urge (or give the impulse to) the Soma towards your own abode for your drink (1). May it make you rapturous in your heart (2).⁸

[*chodayat*: to urge, (10.80.2)]

3.42.9: We invoke Indra of ancient times to drink the Soma which has been pressed out (1). We, the descendents of Kushika, crave for your protection (2).⁹

[*avasyavaḥ*: crave for your safeguards, (2.6.6)]

⁵ इन्द्र सोमाः सुता इमे (1), तान् दधिष्व शतक्रतो जठरे (2), वाजिनीवसो (3)

⁶ विद्या हि त्वां धनंजयं वाजेषु दधुषं कवे (1), अधा ते सुप्तम् ईमहे (2)

⁷ इममिन्द्र (1), गवाशिरं यवाशिरं च (2), नः पिब आगत्या (3),
वृषभिः सुतम् (4)

⁸ तुभ्येत् इन्द्र स्व ओक्वे सोमं चोदामि पीतये (1), एष रारन्तु ते हृदि (2)

⁹ त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे (1), कुशिकासो अवस्यवः (2)

43. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.43.1: Unyoke your beloved steeds

3.43.2: Strivers of ancient days and us

3.43.3: Yajna is increased by the power of surrender (*nama*)

3.43.4: Be as a friend towards friends

3.43.5: Make me a seer and teach me about immortality

3.43.6: Steeds are two-fold

3.43.7: Soma brought by the word

[Metre: Triṣṭup]

3.43.1: May you come to our front seated in your car (1), for the drink of Soma is certainly yours from ancient times (2). Free the beloved and friendly horses on the sacred grass (from their yokes) (3). Those who carry the offerings call you here (4).¹

[*pradivāḥ*: ancient one]

3.43.2: Going beyond your strivers of ancient days (1), come with your horses to us to satisfy our yearnings, O hero (2). O Indra, these thoughts fashioned in the form of stoma (3), call you desiring your friendship (4).²

[*pūrvīḥ*: ancient, (7.2.5); *āśiṣhaḥ*: yearnings, (7.17.5, 7.44.23)]

3.43.3: O God Indra, come quickly with your steeds (2), to our yajna which increases by the power of surrender and take delight in it (1). I call you here with the thoughts (3), which are offerings of (mental) clarity so that you can rejoice together with us by (drinking) the sweet Soma (4).³

¹ आ याहि अर्वाङ् उप बन्धुरेष्ठाः तवेत् (1), अनु प्रदिवः सोमपेयम् (2),
प्रिया सखाया वि मुच उप बर्हिः (3), त्वामिमे हव्यवाहौ हवन्ते (4)

² आ याहि पूर्वीः अति चर्षणीः (1), आ अर्य आशिष उप नो हरिभ्याम्
(2), इमा हि त्वा मृतयः स्तोमतष्टा इन्द्र (3), हवन्ते सख्यं जुषाणाः (4)

³ आ नो यज्ञं नमोवृधं सजोषा (1), इन्द्र देव हरिभिः याहि तूर्यम् (2),
अहं हि त्वा मतिभिः जोहवीमि (3), घृतप्रयाः सधमादे मधूनाम् (4)

[*prayāḥ*: offerings; *namovṛdham*: which increase by the power of surrender, (3.62.17)]

3.43.4: The friendly yoked steeds with excellent limbs (2), which are also mighty, bring you here (1). Indra, rejoicing in the Soma pressings mixed with grains, offered here (3), hears our adoration like a friend (hearing) from a friend (4).⁴

[*ā vahāta*: bring (you);]

3.43.5: Once again make me a protector of Ray-cows (knowledge) (related to) to human beings (1). Or Maghavan, destroyer of foes, make me a king (2). Or, make me a seer (*ṛṣhi*) who drinks the Soma, the delight of existence (3); or teach me about the treasures of immortality (4).⁵

[*śhikṣhāḥ*: knowledge, (1.68.3); *śhikṣhoḥ*: teach, (3.19.3)]

3.43.6: The mighty yoked steeds (1), carry you here in our front for your rejoicing together (2). Indra gracefully rubs (these steeds), which destroy (the foes of) the mighty one (4). They shine in all directions and they are twofold (3).⁶

[*ātaḥ*: all directions;

dvita: twofold, have access to heaven and earth]

3.43.7: O Indra, mighty one (bull), drink the Soma-delight released by the powerful press-stones (1). This Soma is brought by the bird to those (aspirants) who desire (2). In the intoxication (of Soma), you overthrew the persons (who side with hostiles) (3). In the intoxication, you did open the pens of ray-cows (4).⁷

[Line 2: *shyenah jabhāra*: brought by bird; in (1.96.6, 4.18.13)]

- ⁴ आ च त्वामेता वृषणा बर्हातो (1), हरी सखाया सुधुरा स्वङ्गा (2),
धानावत् इन्द्रः सर्वान् जुषाणः (3), सखा सख्युः शृणवत् वन्दनानि (4)
- ⁵ कुवित् मां गोपां करसे जनस्य (1), कुवित् राजानं मधवन् ऋजीषिन् (2),
कुवित् म ऋषिं पपिवांसं सुतस्य (3), कुवित् मे वस्वो अमृतस्य शिक्षाः (4)
- ⁶ आ त्वा बृहन्तो हरयो युजाना (1), अर्वाग् इन्द्र सधमादो बहन्तु (2),
प्र ये द्विता दिव ऋञ्जन्ति आताः (3), सुसंमृष्टासो वृषभस्य मूराः (4)
- ⁷ इन्द्र पिब वृषधूतस्य वृष्ण (1), आ यं तै र्येन उशते जभारं (2),
यस्य मदे च्यावयसि प्र कृष्टीः (3), यस्य मदे अप गोत्रा ववर्थ (4)

The hawk (*shyena*) is the indwelling soul soaring upwards by the power of the Word, which brings down the immortal elixir, the delight of existence, Soma from the summit of existence, the plane of highest consciousness. This experience is also in (1.80.2). The swift-rushing hawk as a symbol of the soul is a common usage in the Veda.]

3.43.8: Same as (3.30.22).

44. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.44.1: Accept our Soma and rejoice

3.44.2: Makes the sun to blaze

3.44.3: Upholds the heaven with his body

3.44.4: He illumined the universe even at his birth

3.44.5: The resplendent weapon vajra

[Metre: Bṛhatī]

3.44.1: The Soma is released by the press stones (2). The shining Soma is ready for you (1). May you come to us, sitting in your brilliant car (4), drawn by the (shining) steeds, to accept the Soma and rejoice, O Indra (3).¹

[*haribhiḥ* (line 2): press-stones; *haribhiḥ* (line 3): horses; *haritam*: brilliant, bay-coloured;]

3.44.2: By his shining he illumines the dawn (1); by his shining, he makes the sun to blaze (2). O one awake to knowledge (*chikitvān*), knowing (our desires), O one with brilliant horses (3), increase in us all the glories, O Indra (4).²

[Line 2: the idea with the same words is in (8.3.6) and (9.28.5); see also (3.31.15)]

¹ अयं ते अस्तु हर्यतः (1), सोम आ हरिभिः सुतः (2),

जुषाण इन्द्र हरिभिः (3), न आ गहि आ तिष्ठ हरितं रथम् (4)

² हर्यन् उषसम् अर्चयः (1), सूर्य हर्यन्नरोचयः (2),

विद्वान् चिकित्वान् हर्यश्च (3), वर्धस इन्द्र विश्वा अभि श्रियः (4)

3.44.3: Indra has upheld the brilliant heaven (1). He has supported the earth with its shining form (or body) (2). With his horses he moves in the space between them (earth and heaven) (creating) many enjoyments (3).³

[*bhojanam*: enjoyments, (5.34.7, 5.82.1);

varpasam: body, (10.3.1); *varpa*: form, (1.140.5);

harivarpasam: shining form, (10.96.1)]

3.44.4: As soon as he was born, he, the mighty one and brilliant (1), illumines the entire universe with his radiance (2). He, the one with brilliant horses, holds (3), the luminous weapon, the resplendent Vajra in his hands (4).⁴

[*harita*: brilliant (4.13.3), shining (or bay-coloured) horses, (7.5.5, 4.6.9); *harim* (line 2): resplendent, (7.10.1)]

3.44.5: With (the weapon) Vajra which was pervaded by the white and pure radiance (2), Indra uncovered the shining Soma which was released by resplendent stones (1, 3), and released the cows and brought them up with his steeds (3).⁵

[*sutam*: released; *ut ājata*: brings it out (and above)

haribhiḥ: resplendent (line 3); steeds (line 4);]

45. Indra

Riṣi: Vishvāmitraḥ Gāthinaḥ

3.45.1: None can stop your movements

3.45.2: You rend the cities of foes

3.45.3: You nourish will-power like cowherd

3.45.4: Make the felicities to come to us easily

3.45.5: Be in us full of inspiration

[Metre: Bṛhatī]

³ घाम् इन्द्रो हरिधायसं (1), पृथिवीं हरिर्वर्षसम् अधारयत् (2),

हरितोः भूरि भोजनं ययोः अन्तः हरिः चरत् (3)

⁴ जज्ञानो हरितो वृषा (1), विश्वमा भाति रोचनम् (2),

हर्यश्चो हरितं धत्त (3), आयुधमा वज्रं बाह्वोः हरिम् (4)

⁵ इन्द्रो हर्यन्तम् अर्जुनं (1), वज्रं शुक्रैः अभीवृतम् (2),

अपावृणोत् हरिभिः अद्रिभिः सुतम् (3), उत् गा हरिभिः आजत (4)

3.45.1: Come with joyful steeds (1), whose mane is (attractive) like that of a peacock (2). Let no one stop your movements (or detain you) just as a hunter does (by trapping) birds (3). Come here passing (barriers) quickly just as (travelers) do with deserts (4).¹

[*mā ni yaman:* may not stop your movement; *vīm:* birds]

3.45.2: (He is) the destroyer of Vṛtra, shatterer of Vala (1). He rends the cities (of foes); he releases the waters (blocked by Vṛtra) (2). Indra has mounted his car and urges the steeds towards us (3). He can destroy the strong things of foes (4).²

3.45.3: You nourish the will-power as if you are filling a deep ocean (with water) (1), or as a careful cow-herd (guards) the cows (2). (You imbibe the Soma) just as cows (eat) grains (3). (Soma goes to you) as rivulets reach the lake (4).³

[*āśhat:* reach, (8.43.17)]

3.45.4: Bring us the felicities which hurt (the inner foes) (1), just as (a father) bestows his portion on his son (2). Make the riches which gives satisfaction come down to us easily (4), just as a hooked stick brings down the ripe fruit from a tree (3).⁴

[*sampāraṇam:* that which makes us cross (the needs); which gives satisfaction (S), (occurs once);

tujaro: hurting, (1.61.6)]

¹ आ म॒न्द्रैः इन्द्र॑ हरि॒भिः या॒हि (1), म॒यूरं-रोम॑भिः (2),
मा त्वा॑ के चि॒त् नि यम॑न् विं न पा॒शिनो॑ (3), अति॑ धन्वै॒व तान् इ॑हि (4)

² वृ॒त्र॒खादो॑ वलं॒रुजः॑ (1), पु॒रां द॒र्मो अ॒पाम॑जः (2),
स्था॒ता रथ॑स्य ह॒र्योः अभि॑स्वर इन्द्रो॑ (3), दृ॒च्छा चि॒त् आरु॑जः (4)

³ ग॒म्भीरा॑न् उ॒द्धीन् ई॒व क्र॑तुं पु॒ष्यसि॑ (1), गा ई॒व प्र सु॑गो॒पा (2),
यव॑सं धे॒नवो॑ यथा (3), हृ॒दं कु॒ल्या ई॒व आ॑शत (4)

⁴ आ नः॑ तुजं॑ र॒यिं भ॑र (1), अंशं॑ न प्र॒तिजा॑न॒ते (2),
वृ॒क्षं प॒कं फल॑म् अ॒ङ्गीव॑ (3), धू॒नुहि॑ इन्द्रं स॒पार॑णं वसु॑ (4)

3.45.5: O Indra, you are completely free, you are the all-ruler (1). You are auspicious and handsome; you are⁵ very great in self-glory (2). You are called by many (3). Be in us full of perfect inspirations (5), increasing in us the *ojas* power (4).⁵

[*smat-diṣṭiḥ*: auspicious, beautiful, (6.63.9);

svayuh: completely free, (2.4.7)]

46. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.46.1: You are great

3.46.2: Create safe dwellings for persons

3.46.3: He exceeds all

3.46.4: From his birth, he is wide and profound

3.46.5: Heaven and earth bear Soma for you

[Metre: Triṣṭup]

3.46.1: You are a warrior, self-ruler and you shower gifts (1). You are fierce, youthful, you are dense with your powers; you are the luminous one (2). You are the holder of Vajra and unaging (3). O Indra of inspired knowledge, you are indeed great (*mahataḥ*) with your many great (*mahāni*) hero-acts (4).¹

[*shrutaḥ*: inspired knowledge, (8.71.4);

ghṛṣhve: luminous one, (4.2.13), (derived from *ghṛ*);

sthavira: dense, solid, (10.5.1, 6.1.11);]

3.46.2: You are great and mighty (1). With your masculine might, you overcome the foes, and seize the riches of foes, you the fierce one (2). You are the single Lord of the entire universe (3). You (create) the safe dwellings for persons (4).²

⁵ स्वयुः इन्द्र स्वराट् असि (1), स्मदिष्टिः स्वयंशस्तरः (2),

स बावृधान ओजसा (3), पुरुष्टुत् (4), भवा नः सुश्रवस्तमः (5)

¹ युध्मस्य ते वृषभस्य स्वराजं (1), उग्रस्य यूनः स्थविरस्य घृष्वैः (2),

अजूर्यतो वज्रिणो (3), वीर्याणि इन्द्र श्रुतस्य महतो महानि (4)

² महान् असि महिष (1), वृष्ण्यैभिः धनस्पृत् उग्र सहमानो अन्यान् (2),

एको विश्वस्य भुवनस्य राजा (3), स योधया च क्षयया च जनान् (4)

[*yodhi*: keep (him) safe, (5.3.9);

dhanasprt: one who seizes the riches (of foes), (1.36.10); one who brings out the potential riches in a person, (5.8.2);

mahiṣha: great, mighty; it does not have the meaning of buffalo in RV]

3.46.3: He, the resplendent one, exceeds all measures (1), exceeds all the gods, he the irresistible (2). In might, he exceeds the earth and heaven (3). He exceeds the wide and great midworld, he the remover of foes (4).³

3.46.4: From his very birth, (Indra) is wide, profound and fierce (1). He pervades the universe and he is the protector of thoughts and minds (2). The Soma-delights, pressed and released, (flow) towards (*abhi*) and enter Indra as in ancient times (3,5), just as rivers (reach) the ocean (4).⁴

[*januṣhā*: from his birth, (6.15.1, 6.4.4);

pradivi: ancient days (4.6.4, 10.5.4)]

3.46.5: O Indra, the heaven and earth bear the Soma for your use (1,3), just as a mother (bears) the child in her womb (2). The adhvaryu (priests) rub it (bright and pure) (*mṛjanti*) and urge it towards you (4), for your drink, O mighty one (5).⁵

[*hinvanti*: urge, (*hinvire* in (7.43.19))

mṛjyate: rub it bright and pure, (5.1.8);

Heaven and Earth: mind and body; they bear the Soma;]

³ प्र मात्राभी रिरिचे रोचमानः (1), प्र देवेभिः विश्वतो अप्रतीतः (2), प्र मज्मना दिव इन्द्रः पृथिव्याः (3), प्र उरो महो अन्तरिक्षात् ऋजीषी (4)

⁴ उरुं गभीरं जनुष अभि उग्रं (1), विश्वव्यचसम् अवतं मतीनाम् (2), इन्द्रं सोमांसः प्रदिर्वि सुतासः (3), समुद्रं न स्रवतु (4), आ विंशन्ति (5)

⁵ यं सोममिन्द्र पृथिवीद्यावा (1), गर्भं न माता (2), बिभृतः त्वाया (2), तं ते हिन्वन्ति तमु ते मृजन्ति अध्वर्यवो (4). वृषभ पातुवा उ (5)

47. Indra and Maruts

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.47.1: Self-law (law of one's own nature)

3.47.2: Indra's work with Maruts

3.47.3: Repeated killings of Vṛtra

3.47.4: Rejoice with the seers

3.47.5: Divine regulator

[Metre: Triṣṭup]

3.47.1: For the sake of delight, O Indra, the showerer, you along with the Maruts (1), drink the Soma for exhilaration according to the self-law (*svadhā*) (2). Pour within your body the wave of sweetness (3); you are an ancient king among the (imbibers of) Soma (4).¹

[The verse clearly states that the degree of exhilaration caused by Soma, depends on the nature of the person imbibing it, especially his self-law, the law which activates the person. All persons do not get the same degree of delight.

pradivah: ancient;]

3.47.2: O Indra, in unison and in fellowship with the Maruts (1), drink the Soma, O slayer of Vṛtra, O hero, O wise one (2); slay our foes, drive away the enemies (3), and thus make us fearless on all sides (4).²

[Also in TS (1.4.42)]

3.47.3: O Indra, the guardian of the truth, drink the Soma at the appropriate time (1), along with your divine friends (Maruts) (2); we have pressed the Soma for you (3). You have enjoyed the help of Maruts (in the battles) (4). They established their vigour (*ojas*) in you (6), (useful) in the repeated killings of Vṛtra (5).³

¹ मरुत्वान् इन्द्र वृषभो रणाय (1), पिबा सोमम् अनुष्वधं मदाय (2),
आ सिञ्चस्व जठरे मध्वं ऊर्मिं (3), त्वं राजासि प्रदिवं सुतानाम् (4)

² सजोषा इन्द्र सर्गणो मरुद्भिः (1), सोमं पिब वृत्रहा शूर विद्वान् (2),
जहि शत्रून् अप मृधो नुदस्व (3), अथाभयं कृणुहि विश्वतो नः (4)

³ उत ऋतुभिः ऋतुपाः पाहि सोमम् इन्द्र (1), देवेभिः सखिभिः (2), सुतं नः (3),
यान् आभजो मरुतो (4), ये त्वा अनु अहन् वृत्रम् (5), अदधुः तुभ्यमोजः (6)

[*ṛtubhiḥ*: in the order and time of the truth, (10.2.4, 10.7.6);

ṛtupāḥ: guardian of the truth, (3.20.4)

anu ahan vṛtram: repeated killings of Vṛtra; Vṛtra is not a physical being, but a force; when he appears to be destroyed in one place, he appears elsewhere. Hence the need for killing again and again.]

3.47.4: O Maghavan, they increased you in the killing of Ahi, and killing of Shambara (1). (They increased you) in the search for the (hidden) ray-cows, O one with horses (2). The illumined seers rejoice with you even now (3). O Indra, drink the Soma along with the host of Maruts (4).⁴

[They in lines 1, 2: the illumined seers *viprāḥ*;

gaviṣṭau: *go* + *iṣṭau*: search for the Ray-cows, (8.75.11)]

3.47.5: (We invoke) the chief of Maruts, the showerer (of riches) (1), increaser (of glory), overcomer of the foes (*akavāri*), divine regulator, Indra (2). He who offers new protection, who subdues all, who is fierce (3), the bestower of strength, him we invoke (here) (4).⁵

[*shāsam*: regulator; *sahoda*: bestower of strength;

vishva-vāhasam: one who subdues all; *ugram*: fierce;]

48. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.48.1: Energies yet to manifest

3.48.2: Your mother Aditi

3.48.3: Did the deeds with diverse faces

3.48.4: Drank Soma belonging to Tvaṣṭri

[Metre: Triṣṭup]

⁴ ये त्वां अहिहत्यै मघवन् अवर्धन् ये शाम्बरे (1), हरिबो ये गर्विष्ठौ (2),

ये त्वां नूनम् अनुमदन्ति विप्राः (3), पिबेन्द्र सोमं सगणो मरुद्भिः (4)

⁵ मरुत्वन्तं वृषभं (1), वावृधानम् अकवारिं दिव्यं शासम् इन्द्रम् (2),

विश्वासाहम् अवसे नूतनाय उग्रं (3), सहोदामिह तं हुवेम (4)

3.48.1: From his birth, he, the mighty one is (a protector of) energies yet to manifest (1). May he protect the yajamāna who prepared the Soma-delight and Soma-food (2). O perfect one, drink as much as you desire (3), (you are entitled to) the first drink; it is mixed with the essences (4).¹

[*sādhoh*: the perfect one, (4.10.2, 7.8.3);

kanīnaḥ: energies yet to manifest, virgins, (5.3.2)]

3.48.2: On the day of your birth (1), being desirous of the drink of Soma, you drank (the Soma) abiding at the heights (2). In the dwelling of the great creator-father, your youthful mother (Aditi) (3), fully poured (the Soma) for you as the first drink (4).²

[*janitri*: mothers, (10.1.4), parents (10.110.9);

giriṣṭham: abiding in the heights, (5.43.4);

amshoh: Soma, (4.1.19); *pitu*: father; creator;

āsicham: pouring of, (7.16.11)

S mentions the father as Kashyapa. This name appears only once in RV, as the name of a seer, (9.114.2)]

3.48.3: Approaching the mother (on his birth), he asked for food. (1). He saw the intense and sharp Soma on her breasts (2). The wise one chased away the others (foes of the gods) (3). He performed many great deeds with his many diverse faces (4).³

[*grtsa*: wise, (4.5.2, 7.4.2);

purudha-pratīka: with many diverse faces, (3.7.5)]

¹ सद्यो ह जातो वृषभः कनीनः (1), प्रभर्तुम् आवत् अन्धसः सुतस्य (2), साधोः पिब प्रतिकामं (3), यथा ते रसाशिरः प्रथमं सोम्यस्य (4)

² यत् जायथाः तत् अहः अस्य (1), कामे अंशोः पीयूषम् अपिबो गिरिष्ठाम् (2), तं ते माता परि योषा जनित्री महः पितुः दम् (3), आसिञ्चत् अग्रे (4)

³ उपस्थाय मातरम् अन्नम् ऐह (1), तिग्मम् अपश्यत् अभि सोमम् ऊधः (2), प्रयावयन् अचरद् गृत्सो अन्यान् (3), महानि चक्रे पुरुध-प्रतीकः (4)

3.48.4: Indra is fierce, overcomer of the foes (1). Overspreading his vigour (*ojas*), he transformed his body into a form as he desired (2). Indra, having overcome Tvāṣṭri with his innate strength (3), took the Soma from the ladle and drank it (4).⁴

[S states that the incident in line 3 and 4 occurs in connection with the yajna performed by Tvāṣṭri to kill Indra who killed Tvāṣṭri's son Vishvarūpa. The killing of Vishvarūpa is briefly mentioned in (10.8.9). The details of the altercation between Indra and Tvāṣṭri are in TS (2.4.12.1) and TS (2.5.12). RV does not mention any of the details given in TS. See the note on (10.8.9) in 'Rig Veda Samhita; Tenth Maṇḍala', SAKSI, 2006, pp. 582.

Line 4 is in (8.4.4) without mentioning Tvāṣṭri.

āmuṣhya: took;

turāṣhāt: one who overcomes foes;]

3.48.5: Same as (3.30.22).

49. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.49.1: Fashioned by Vibhu (all-pervading)

3.49.2: Has dual power and ranges the wide spaces

3.49.3: In the yajna-rite, he is like Bhaga, the deity of bliss

3.49.4: Traverses like Vāyu and brings into birth the Sun

[Metre: Triṣṭup]

3.49.1: I glorify the great Indra (1), from whom all the strivers, the Soma-drinkers, satisfy their desires (2). He is strong in will for (obtaining) understanding (3), The gods begot him, fashioned by the all-pervading one, for destroying the Vṛtras (4).¹

[*dhiṣhaṇām*: understanding, (3.2.1); *vibhu*: all pervading, (5.5.9)]

⁴ उग्रः तुराषाट् (1), अभिभूति-ओजा यथावशं तन्वं चक्र एषः (2), त्वष्टारम् इन्द्रो जनुषा अभिभूय (3), आमुष्या सोमम् अपिबत् चमूषु (4)

¹ शंसा महामिन्द्रं (1), यस्मिन् विश्वा आ कृष्टयः सोमपाः काममन्यन् (2), यं सुक्रतुं धिषणे (3), बिभ्वत्तष्टं घनं वृत्राणां जनयन्त देवाः (4)

3.49.2: Who can surpass him in battles (1), seated on the steed, who is self-ruler, has two-fold power, is most-strong (2). He (is) the supreme master, along with the warriors (Maruts) with his strength (3). (He) has destroyed the life-energies of the dasyu-foes, he who ranges the wide spaces (4).²

[*jraya*: who ranges spaces, (10.115.4); *nakiḥ*: none;
īnaḥ: master, (10.3.1); *shūṣhaiḥ*: strengths, (5.6.3);
dvitā: dual entity, (3.17.5); two-fold power, (5.18.2)]

3.49.3: The powerful (Indra) like a swift steed crosses (the foes) in battles (1), and pervades both earth and heaven, he the bounteous one (2). He is like Bhaga (the deity of sharing and enjoyment) in the yajna-rite and is the one to be invoked by thoughts (3). He is beautiful (in his relations) like a father, he is swift to our call and he founds our strength (4).³

[*vayaḥ-dha*: founds our strength, (1.73.1); (*vayaḥ* is food for S);
mehana: bounteous; related to *miha*, rain;
Bhaga: see (3.62.11)]

3.49.4: He supports both the heaven and the midworld (1). Traversing the upper regions like the deity Vāyu, he joins with the Vasus (2). It is he who makes light from the nights and brings into birth the Sun (3). He distributes the portions of the plenitude as if he were (the goddess of) understanding (4).⁴

[Line 3: See also (3.31.15);]

3.49.5: Same as (3.30.22)

² यं नु नकिः पृतनासु (1), स्वराजं द्विता तरति नृतमं हरिष्ठाम् (2),
इनतमः सत्त्वभिः यो ह शूषैः (3), पृथुजया अमिनात् आयुः दस्योः (4)

³ सहावा पृत्सु तरणिः न अवा (1), व्यानशी रोदसी मेहनावान् (2),
भगो न कारे हव्यो मतीनां (3), पितेव चारुः सुहवो वयोधाः (4)

⁴ धर्ता दिवो रजसः पृष्ट (1), ऊर्ध्वो रथो न वायुः वसुभिः नियुत्वान् (2),
क्षपां वस्ता जनिता सूर्यस्य (3), विभक्ता भागं धिषणैव वाजम् (4)

50. Indra

Rīṣi: Vishvāmitraḥ Gāthinaḥ

3.50.1: Svāhā utterance

3.50.2: You protect the inspired knowledge

3.50.3: To uphold Indra, singers hold the knowledge

[Metre: Triṣṭup]

3.50.1: May Indra drink the Soma offered with the *svāhā* utterance (1). Soma has come (here) (2). Indra, accompanied by Maruts, is mighty and faces successfully the foes (3). May he, who is far-reaching, be pleased with the (offered) food (4). May the offerings be enriching for the needs of his body (5).¹

[*rdhyāma*: to enrich, (4.10.1);

uruvyacha: far-reaching, (5.1.12);

tumram: one who faces the enemy, (4.17.8, 6.22.5);]

3.50.2: O ancient one, you repeatedly protect the inspired knowledge (2). You yoke your speedy (horses) which serve you (1). May the horses carry you here (3). O one with beautiful chin, may you drink the adorable Soma pressed perfectly (4).²

[*saparyu*: those which serve you; *avaḥ*: protector;

shruṣṭī: inspired knowledge, (8.23.18)]

3.50.3: To uphold Indra in the supreme state who carries us safely beyond (2), the singers hold the knowledge (or Soma) to be poured (1,3). May the remover of foes drink the Soma rejoicing (4). May he impel the ray-cows towards us in many ways (5).³

[*supāram*: one who carries us safely beyond, (1.4.10);

¹ इन्द्रः स्वाहा पिबतु (1), यस्य सोम आगत्या (2), तुम्रो वृषभो मरुत्वान् (3), आ उरुव्यचाः पृणताम् एभिः अन्नैः (4), आ अस्य हविः तन्व कामम् ऋध्याः (5)

² आ ते सपर्यू जवसे युनज्मि ययोः (1), अनु प्रदिबः श्रुष्टिम् अवः (2), इह त्वा धेयुः हरयः (3), सुशिप्र पिबा तु अस्य सुषुतस्य चारौः (4)

³ गोभिः मिमिक्षु दधिरे (1), सुपारम् इन्द्रं ज्यैष्ठ्याय धार्यसे (2), गृणानाः (3), मन्दानः सोमं पिबान् ऋजीषिन् (4), सम् अस्मभ्यं पुरुधा गा ईषण्य (5)

gobhiḥ: knowledge (ray-cows), Soma;
mimikṣha: (I) pour, (2.3.11); *dadhire*: set, found;
dhāyase: in order to uphold, (1.72.9);]

3.50.4: This verse is same as (3.30.20)

3.50.5: Same as (3.30.22).

51. Indra

Riṣi: Vishvāmitraḥ Gāthinaḥ

3.51.1: Increased (in man) by complete purification

3.51.2: Knowers of the sun-world

3.51.3: Creating a hymn pleasing to Indra

3.51.4: Prostrations of surrender

3.51.5: Riches and delights

3.51.6: Establish strength in your adorers

3.51.7: Seers illumine you

3.51.8: Gods bestowed all weapons on you at birth

3.51.9: Peoples who gives to Indra

3.51.10: One with joy in the word

3.51.11: Soma formed according to your self-law

3.51.12: Soma pervades all parts of body

[Metre: 1-3, Jagatī; 4-9, Triṣṭup; 10-12, Gāyatrī]

3.51.1: With vast words is Indra wholly glorified (2). He is the upholder of seeing man, is the opulent one; he carries the utterances (1). He is invoked by many, is increased by (words of) complete purification (3). He, the immortal is adored everyday (4).¹

[*jaramāṇam*: adored, (10.91.1);

anūṣhata: sound high, (5.5.4), glorified, (1.7.1);

ukthyam: one who carries the utterance of the word, (3.10.6);

charṣaṇī-dhṛtam: upholder of seeing-men (men of vision); (4.1.2);

suṣṛktibhiḥ: (words of) complete purification, (3.3.9)]

¹ चर्षणीधृतं मघवानम् उक्थ्यम् (1), इन्द्रं गिरौ बृहतीः अभि अनूषत (2).
 वावृधानं पुरुहूतं सुवृक्तिभिः (3), अमर्त्यं जरमाणं दिवेदिवे (4)

3.51.2: May the words of praise come near Indra from all sides (2). He is the doer of many deeds, is accompanied by the host (of Maruts), is the ocean (1). He gains plenitude, is the breaker of cities, is swift to cross the waters (3). He is companioned with lustres, he overcomes the foes and is the knower of the Sun-world (4).²

[*apturah*: crosses through waters, (3.27.11);

aṇṇavaḥ: ocean, indicates vastness; (10.115.3) states that Indra is like a clamorous ocean]

3.51.3: Indra is praised by adorers in doing the work for (obtaining) riches (or felicities) (1). With the affirming lauds, serve Indra to whom no hurt can come (2). He is completely satisfied, being in the house of Vivasvan (3). Praise him who is instantly effective and kills the arrogant (foes) (4).³

[*satrāsāham*: instantly effective, always overcomes (foes), (1.79.8);

anehasam: he to whom no hurt can come, (3.9.1)]

3.51.4: The oppressed (persons) sing the ṛk mantrās to the hero in his front (2), along with the words and the utterances to him who is the most strong among the gods (1). He, who has many types of knowledge, hastens forward with his force (3). (Offer) prostrations of surrender to him, the sole lord, he of ancient days (4).⁴

[*jihīta*: hastens forward, (5.32.10);

sabādhah: oppressed, assailed by opponent, (3.27.6);

māyāḥ: workings of knowledge, (5.2.9); manifold magic, (3.20.3)]

² शतक्रतुम् अर्णवं शाकिनं नरं (1), गिरौ म इन्द्रमुप यन्ति विश्वतः (2), वाजसनिं पूभिदं तूष्णिमसुरं (3), धामसाचम् अभिषाचं स्वर्विदम् (4)

³ आक्रे वसोः जरिता पनस्यते (1), अनेहसः स्तुभ इन्द्रो दुवस्यति (2), विवस्वतः सदन आ हि पिप्रिये (3), सत्रासाहम् अभिमातिहनं स्तुहि (4)

⁴ नृणामु त्वा नृतमं गीर्भिः उक्थैः (1), अभि प्र वीरम् अर्चता सबाधः (2), सं सहसे पुरुमायो जिहीते (3), नमो अस्य प्रदिव एक ईशे (4)

3.51.5: Many obstructions which oppose your work are there in mortals (1). The earth bears many riches (2). The heaven, the growths of earth, waters, and the swift persons (3), protect the riches and the delights for Indra (3, 5).⁵

[*jīrayaḥ*: swift in motion, (3.3.6); *vanāni*: delights;

The heaven etc., in line 4 protect the riches for Indra (line 5) from the obstructions of mortals mentioned in line 1.]

3.51.6: O Indra, the one with horses, in you are founded the Words forever (2); in you are the soul-thoughts founded (1); accept them and take pleasure in them (3). O ally, become aware of the new protections and growths (4). O treasure, establish the strength in your adorers (who are your) friends (5).⁶

[*āpim*: ally, (10.7.3)]

3.51.7: O Indra, along with Maruts drink here the Soma (1), just as you did drink the Soma pressed by the son of Sharyati (2). The seers, who are perfect in sacrifice, illumine you (4), for your peace and your leading, O hero (3).⁷

[*praṇīti*: *pra ṇīti*: leading, (4.4.14); *sharman*: the peace, (8.60.6)]

3.51.8: O Indra, who is desirous of Soma, drink the same here (1), along with your friends, the Maruts, the Soma being pressed by us (2). As soon as you were born (3), all the gods bestowed on you (the weapons) on all sides for the great battle, O one called by many (4).⁸

⁵ पूर्वीः अस्य निष्पिधो मर्त्येषु (1), पुरू वसूनि पृथिवी विभर्ति (2), इन्द्राय (3), द्याव ओषधीः उत आपौ (4), रयिं रक्षन्ति जीरयो वनानि (5)

⁶ तुभ्यं ब्रह्माणि (1), गिरं इन्द्रं तुभ्यं सत्रा दधिरे हरिवो (2), जुषस्व (3), बोधि आपिः अवसो नूतनस्य (4), सखे वसो जरितृभ्यो वयौ धाः (5)

⁷ इन्द्रं मरुत्व इह पाहि सोमं (1), यथा शार्याते अपिबः सुतस्य (2), तव प्रणीती तव शूर शर्मन् (3), आ विवासन्ति कवयः सुयज्ञाः (4)

⁸ स वावशान इह पाहि सोमं (1), मरुद्भिः इन्द्रं सखिभिः सुतं नः (2), जातं यत् त्वा (3), परि देवा अभूषन् महे भराय पुरुहूत विश्वे (4)

[Line 4: Here is the identification of Indra with Kumāra Skanda, the leader of the armies of gods against the demons as popularized in the Purāṇas.]

3.51.9: The Maruts who cross the waters are your allies (1). They who give the desirable things make Indra joyful repeatedly (2). Let the killer of Vṛtra drink along with them (3), the Soma pressed in the giver's own world of session (4).⁹

3.51.10: O one who has joy in the word, drink this (Soma) (2), which is pressed with the strong ones, for this (purpose) (1), O lord of achievements (2).¹⁰

3.51.11: Extend your body with this pressed Soma (2), which is formed according to your self-law of nature (1). May this Soma make you joyful (3).¹¹

[*mamattu*: make joyful, (occurs once);

Note that Soma is not a physical liquid. It is a cosmic power formed according to Indra's self-law as given in line 1.]

3.51.12: O hero, for your (future) achievements, may this Soma completely pervade your hands (3). Connected with soul-thought, may the Soma pervade your head (2). (May it pervade) your belly (or navel center) (1).¹²

[Here is the clear indication that Soma, the delight of existence, has to empower all the parts of the body (of all human beings) for their carrying out their actions appropriately;

kukṣhi: belly, (1.8.7)]

⁹ अ॒मूर्ध॑यै मरु॒त आ॒पिः (1), ए॒षो अ॒म॒न्द॒न् इन्द्र॑मनु दा॒ति॒वाराः (2),
तेभिः सा॒कं पि॒बतु॑ वृ॒त्रखा॑दः (3), सु॒तं सोमं॑ दा॒शुषः॒ स्वे स॒धस्थे॑ (4)

¹⁰ इ॒दं हि॒ अनु॑ ओ॒जसा॑ सु॒तं (1), रा॒धानां॑ प॒ते (2); पि॒बा॒तु अ॒स्य गि॑र्वणः (3)

¹¹ य॒स्ते अनु॑ स्व॒धाम् अ॒सत् (1), सु॒ते नि य॑च्छ त॒न्वम् (2);

स त्वा॑ म॒मन्तु॑ सो॒म्यम् (3)

¹² प्र ते॑ अ॒श्रोतु॑ कु॒क्ष्योः (1), प्र इन्द्र॑ ब्रह्म॒णा शि॑रः (2), प्र बा॒हू शूर॑ रा॒धसे॑ (3)

52. Indra and Puroḍāsha

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.52.1: Puroḍāsha offering

3.52.2: Offerings flow to you

3.52.3: Take pleasure in our works

3.52.4: Morn-rite

3.52.5: Noon-rite

3.52.6: May we learn from you

3.52.7: Pūṣhan

3.52.8: May offerings increase you

[Metre: 1-4, Gāyatrī; 5, 7-8, Triṣṭup; 6, Jagatī]

[In this sūkta, there is the specific mention of the offerings such as Puroḍāsha and the names of the rites. Sri A interprets the offerings in a symbolic way.]

3.52.1: O Indra, in the morning rite, accept from us with pleasure (the Soma) (2), which is mixed with grains and *karambha* and accompanied by the Puroḍāsha and the utterances (1).¹

[*puroḍāsha*: the frontal offering (SA); cake for ritualists; it is same as *puroḍha* or *puroḷāsha*; it or its equivalent, occurs 21 times in RV, including 13 mantrās in the Maṇḍala 3 in (3.28.1-6; 3.41.3) and (3.52.2-6). *apūpa* (cake) refers to the *puroḍāsha* offering.

karambha: mixture of curd and grain flour]

3.52.2: O Indra, accept the matured Puroḍāsha and become strong (1). The offerings flow towards you (2).²

[*gurum*: great, (4.5.6);

gurasva: become strong (occurs once)]

3.52.3: Eat the Puroḍāsha (1). Take pleasure in our words (2), as a secker of a bride from a maiden (3).³

[*ghasaḥ*: eat]

¹ धानावन्तं करम्भिणाम् अपूपवन्तम् उक्थिनम् (1), इन्द्रं प्रातः जुषस्व नः (2)

² पुरोळाशं पचन्त्यं जुषस्व इन्द्रा गुरस्व च (1), तुभ्यं हव्यानिं सिंस्रते (2)

³ पुरोळाशं च नो घसौ (1), जोषयासे गिरिश्च नः (2), चध्मुरिब योषणाम् (3)

3.52.4: May you, well-known from ancient times, take pleasure in our Puroḍāsha (offered) in the dawn pressing of Soma (1). O Indra, your will-power is vast (2).⁴

[*kratu*: will-power;

prataḥ-sāve: pressing of Soma at dawn, (3.28.1);

Line 1 is similar to a part in (3.28.1)]

3.52.5: O Indra, accept the Puroḍāsha and the grains which are of pleasing form (2), offered in the noonday-pressing of Soma (1). Your adorer and hymnodist who is swift in (attaining) his goals (3), and forceful like a bull, praises you abundantly with hymns (4).⁵

[*tūrṇi*: swift to act, (3.11.5), (4.4.3)]

3.52.6: O one invoked by many, in the third pressing of the Soma (1), eat and enjoy the Puroḍāsha offered by us (2). O seer along with (the divine artisans) Ṛbhu and Vāja (3), may we, who have prepared the offerings, learn from you with our thinkings (4).⁶

[*dhītibhiḥ*: thinkings, (7.15.9);

upashikṣhema: learn from you by being in your proximity]

3.52.7: O one accompanied by Pūṣhan, we have prepared the Karambha (1), and the grains (to you), the lord of steeds, who has brilliant horses (2). Along with the host of Maruts, eat the cake (or Puroḍāsha) (3). O knower, O hero, the killer of Vṛtra, may you drink the Soma (4).⁷

⁴ पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः (1). इन्द्र क्रतुर्हि ते बृहन् (2)

⁵ माध्यंदिनस्य सर्वनस्य (1). धानाः पुरोळाशमिन्द्र कृष्व इह चारुम् (2),
प्र यत् स्तोता जरिता तूर्णि अर्थो (3). वृषायमाणं उप गीर्भिः ईद्वे (4)

⁶ तृतीयं धानाः सर्वने पुरुष्टुत (1). पुरोळाशम् आहुतं मामहस्व नः (2),
ऋभुमन्तं वार्जवन्तं त्वा कवे (3). प्रयस्वन्त उप शिक्षेम धीतिभिः (4)

⁷ पूषण्वते ते चक्रुमा करम्भं (1). हरिर्वते हरि-अश्वाय धानाः (2).

अपूपम् अद्धि सर्गणो मरुद्भिः (3). सोमं पिव वृत्रहा शूर विद्वान् (4)

3.52.8: To the one most-hero among the gods (1), bring swiftly the grains and the Puroḍasha offering (2). O Indra, day by day, may similar offerings increase you (3), for the drink of Soma, O violent overthrower of foes (4).⁸

53. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

- 3.53.1: Rejoice in the word of revelation (Iḷa)
- 3.53.2: Do not go; stay at ease
- 3.53.3: Create a hymn for Indra
- 3.53.4: Take birth in the yajamāna
- 3.53.5: Both your movement and rest are of use
- 3.53.6: Your movement becomes a seat of discernment
- 3.53.7: Bhojās give riches to Vishvāmitra
- 3.53.8: Maghavan manifests in form and form
- 3.53.9: To help Sudāsa Vishvāmitra stopped the riverflow
- 3.53.10: O Kuṣhikās, sing like the swans
- 3.53.11: Recovery of Sudāsa
- 3.53.12: Mantra of Vishvāmitra protects the Bhārata people
- 3.53.13: Fashioned the thought for Indra
- 3.53.14: The kīkaṭa hostiles and Pramayandha
- 3.53.15: Power of speech given by Jamadagni
- 3.53.16: Daughter of Sun
- 3.53.17: May Indra protect the journey of our car
- 3.53.18: Establish strength and healthy longevity in all
- 3.53.19: Khadira and Shimshapāya trees
- 3.53.20: Blissful journey
- 3.53.21: O Indra, you come with your protections
- 3.53.22: May the enemies perish
- 3.53.23: (The enemies) have carried him (the seer) away as if he were a cow

⁸ प्रति धाना भरत तूयम् अस्मै पुरोळाशं (1), वीरतमाय नृणाम् (2), दिवेदिवे सहशीः इन्द्र तुभ्यं वर्धन्तु त्वा (3), सोमपेयाय धृष्णो (4)

3.53.24: Sons of Bharata are conscious

[Metre: 1-9, 11, 14-15, 17, 19, 21, 23-24, *Triṣṭup*;
10, 16, *Jagatī*; 12, 20, 22, *Anuṣṭup*; 13, *Gāyatrī*; 18 *Bṛhatī*]

3.53.1: O Indra and Parvata, may you with your vast (or mighty) car (1), bring the things of delight and the impulsions, O mighty heroes (2). O gods, enjoy the offerings given in the pilgrim-journey (3). May you increase by the words (4). Rejoice in the word of revelation (*Īla*) (5).¹

[*īlayā*: with the word of revelation, (3.27.10);

vīlaye: for enjoyment, (1.13.2); advent, (6.16.10)]

3.53.2: O Maghavan, stay at ease (1), do not go (2). I worship you with the well-pressed Soma (2). O Indra, O lord of strength, with sweet words (6), we hold on to your robe (5), just as a son does with his father's (4).²

[*sicham*: end of a robe;]

3.53.3: (The hotar priest states), 'O Adhvaryu, let us praise (Indra) (1); concur with me (2), that we will create a hymn pleasing to Indra (3). May you (Indra) be seated on the sacred grass seat of *yajamāna* (4). Then may the hymn of praise be uttered to Indra' (5).³

3.53.4: O Maghavan, may you be born in the house (of *yajamāna*) (1). This is your abode (2). Let your yoked horses carry you to the source (3). In the due season, we prepare the Soma (4). O Agni, you are the envoy, may you come in front (5).⁴

[Line 1: You go to the house of *yajamāna* to be born in his body;
dhanvāti: come (S);]

¹ इन्द्रा॒पर्व॒ता बृ॒हता रथे॑न (1), वा॒मीः इष॒ आ ब॑हतं सु॒वीराः (2),
वी॒तं ह॒व्यानि अ॑ध्व॒रेषु दे॒वा (3), वर्धे॑थां गी॒र्भिः (4), इळ॑या म॒दन्ता (5)

² तिष्ठा॑ सु॒ कं मघ॑वन् (1), मा॒ परा॑ गाः (2), सोम॑स्य॒ नु त्वा सु॑ष्ठु॒तस्य॒ यक्षि॑
(3), पि॒तुर्न पु॒त्रः (4), सि॒च॒मा र॑भे॒ त (5), इन्द्र॑ स्वादि॒ष्टया गि॒रा श॑ची॒वः (6)

³ शंसा॑व अ॒ध्वर्यो॑ (1), प्र॒ति मे गृ॑णीहि (2), इन्द्रा॑य॒ बाहः॑ कृ॒णवा॑व जुष्ट॒म् (3),
ए॒दं ब॒र्हिः य॒ज॒मान॑स्य सी॒द (4), अथा॑ च भू॒त् उक्थ॑म् इन्द्रा॑य श॒स्तम् (5)

⁴ जा॒या इ॒त् अस्तं॑ मघ॑वन् (1), स इ॒दु योनिः॑ (2), तदि॒त् त्वा यु॒क्ता हरं॑यो
ब॒हन्तु॑ (3), य॒दा क॒दा च॑ सु॒नवा॑म॒ सोम॑म् (4), अ॒ग्निः त्वा दू॒तो ध॑न्वा॒ति
अ॒च्छ (5)

3.53.5: O Maghavan, O Indra, whether you go away from here or stay here (1), both ways are of use, O Indra, the brother (2). (Your movement) in the vast car becomes the seat (of discernment) (3). (If you stay), there will be a release for your neighing steeds (4).⁵

[*nidhāna*: seat, foundations;

nidhānyam: as foundation, (8.72.18);]

3.53.6: O Indra, drink the Soma and proceed to your house (1). Your auspicious wife is full of joy in your house (2). (Your movement) in the vast car becomes a seat of discernment (3,5). (Your rest) will be a release for the steeds (4).⁶

[The *prakṛti* (nature) is the wife. Nature feels happy in the presence of divine mind;]

3.53.7: These Bhojās are the Āngirasa seers in various forms (1). (The Angirasas are) sons of heaven, heroes of the mighty lord (2). They give the riches to Vishvāmitra (3), for carrying forward the life of man farther towards its goal (4).⁷

[The Āngirāsas are the pilgrims of the light. They are frequently described as traveling towards the goal and attain to the highest treasure *paramam nidhim* in (2.24.6). But S renders these Angirasa seers as priests of the king Bhojās.

sahasrasāve: that which gives a thousand (or numerous) benefits; For S it is Ashvamedha rite. For us it is the goal of divinizing life.

Line 4 here is line 4 in (7.103.10) due to Vasishṭha]

⁵ परा याहि मघवन् आ च याहि (1), इन्द्र भ्रातः उभयत्रा ते अर्थम् (2), यत्रा रथस्य बृहतो निधानं (3), विमोचनं वाजिनो रासंभस्य (4)

⁶ अपाः सोमम् अस्तम् इन्द्र प्र याहि (1), कल्याणीः जाया सुरणं गुहे तै (2), यत्रा रथस्य बृहतो निधानं (3), विमोचनं वाजिनो (4), दक्षिणावत् (5)

⁷ इमे भोजा अङ्गिरसो विरूपा (1), दिवस्पुत्रासो असुरस्य वीराः (2), विश्वामित्राय ददतो मघानि (3), सहस्रसावे प्र तिरन्त आयुः (4)

3.53.8: Maghavan manifests in form and form (1), surrounding his own body, by the practice of the magic-knowledge (2). By the invoking the mantra unique for him (4), he comes in an instant from heaven thrice (daily) to all places at the same time (3). He is the possessor of the truth and drinks the Soma without regard to the *ṛtu* (5).⁸

[*anṛtu*: without regard to *ṛtu*, the time and order of truth;

(6.47.18) begins with the words *rūpam-rūpam*;

This mantra is also in Jaiminiya Upaniṣhad Brāhmaṇa (1.44.6); (1.44.7) has a commentary on this mantra.

Line 3: A similar idea is in (6.58.2). Indra comes thrice to bring together all beings in his vision.

pari: going around, going to all places;

muhūrtam: at the same time;]

3.53.9: (Vishvāmitra) is a great Rishi, born of gods and sent by gods (1). He is of divine vision (3). Vishvāmitra stopped the flow of the oceanic river (*sindhu*) (as a favour) to Sudāsa (2,4). Indra along with Kushikās was pleased (5).⁹

[See also (3.33.1-13); *aṇṇabhiḥ*: with floods, (4.3.12);

sindhum aṇṇavam: Sindhu river with floods;]

3.53.10: O wise-seers, rishis, Kushikās, those who are strong in vision (4), drink the sweet Soma along with the gods (3,5). (O Kushikās), recite (the mantrās) like the swans (1). Rejoice in the pilgrim-rite with the drink of Soma pressed with the stones along with the uttered hymns (2).¹⁰

[*śhloka*: hymn of praise, (1.38.14);

nṛchakshasa: one strong in vision, (4.3.3);

Line 1: Voice like the swans]

⁸ रूपंरूपं मधवा बोभवीति (1), मायाः कृण्वानः तन्वं परि स्वाम् (2).

त्रिः यत् दिवः परि मुहूर्तम् आगात् (3), स्वैः मन्त्रैः (4), अनृतुपा क्रतावां (5)

For the complete text of Upaniṣhad, see 'The Eighteen Principal Upaniṣhads', (pub.) Vaidic Samshodhan Maṇḍala, 1958.

⁹ महान् ऋषिः देवजा देवजूतो (1), अस्तंभ्यात् सिन्धुम् अर्णवं (2), नृचक्षाः

(3), विश्वामित्रो यदवहत् सुदासम् (4), अप्रियायत कुशिकेभिः इन्द्रः (5)

¹⁰ हंसा इव कृणुथ श्लोकम् (1), अद्रिभिः मदन्तो गीर्भिः अध्वरे सुते सचां

(2), देवेभिः विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधुं (3)

3.53.11: O Kushikās, approaching the life-energy (horse), be conscious (1). The king (Indra) has destroyed the (hostile) Vṛtra powers in front, in the back and above (3). Spread the life-energy of Sudāsa so that he may recover the felicities (3). Thus may he perform the yajna-rite at the chosen place on earth (4).¹¹

[*chetayadhvam*: be conscious]

3.53.12: I laud Indra who has pervaded both the earth and heaven (1). The soul-thought (or mantra) of Vishvāmitra protects the Bhārata people (2).¹²

[*bhāratam janam*: the race or the descendents of Bharata;

For Bhāratās, see (3.33.11, 12); TS (1.8.10.2) speaks of the greatness of the king Bharata]

3.53.13: The descendents of Vishvāmitra have fashioned the soul-thought (or mantra) for Indra, the holder of Vajra (1). May he grant us auspicious riches (2).¹³

[*surādhasaḥ*: auspicious riches, (1.23.6);

Line 2 here is similar to that in (1.23.6)]

3.53.14: What can the race of Kikāṭa do with ray-cows (1)? They cannot milk the Ray-cow and cannot prepare the ingredients for Soma-delight (2). Bring for us the riches of Pramaganda (3). O Maghavan, for our sake bring under (our) control, the beings born of evil branches (4).¹⁴

[*randhaya*: to bring under control, (10.87.8);

āshiram: see (3.32.2);

kikāṭa: persons opposed to the performance of yajna;

¹¹ उप प्रेतं कुशिकाः चेतयध्वम् (1), अश्वं राये प्र मुञ्चता सुदासः (2), राजा वृत्रं जङ्घन्त प्राक् अपाक् उदक् (3), अथा यजाते वर आ पृथिव्याः (4)

¹² य इमे रोदसी उभे अहमिन्द्रम् अतुष्टवम् (1), विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् (2)

¹³ विश्वामित्रा अरासत ब्रह्म इन्द्राय वज्रिणै (1),

करत् इत् नः सुरार्धसः (2)

¹⁴ किं ते कृण्वन्ति कीकटेषु गावो (1), न आशिरं दुहे न तपन्ति घर्मम् (2), आ नो भर प्र-मगन्दस्य वेदो (3), नैचा-शाखं मघवन् रन्धया नः (4)

pramaganda: *maganda* are persons with riches which are not rightfully earned, and not used for good purposes. (S)]

3.53.15: The daughter of Sun has spread widely (3), the immortal and undecaying inspiration among the gods (4). The goddess of speech (*Sasarparī*) pervading with her sound, destroys the ignorance (1). She, given by Jamadagni, shapes the vast (2).¹⁵

[Jamadagni: name of a seer belonging to Bhṛgu lineage (Jamadagni Bhārgavaḥ) to whom many mantrās of RV have been revealed, including (3.62.16-18) in this Maṇḍala. According to Yāska, the name refers to one who keeps the altar fire (or inner fire) blazing all the time. He is regarded as one of the seven ṛishis (*sapta ṛshayaḥ*).

sasarparī: goddess of speech; power of speech; appears in verse 10 also. The daughter of Sun in line 3 refers to the deity of speech, *vākdevī*; The powers of the goddess is described in line (1), as 'destroying the ignorance'.

Line 2: S mentions an anecdote of Vishvāmitra. On a particular occasion, the seer was made mute as it were by an enemy and no mantra could be uttered. Then the seer Jamadagni gave this power of speech to Vishvāmitra, so that he recovered his chanting abilities.]

3.53.16: May the goddess of speech (*Sasarparī*) quickly bring (1), the inspiration into these strivers among the five types of persons (2). The elderly Jamadagni gave her (the goddess) to me (4). May she, the daughter of Sun, establish a new life in me (3).¹⁶

[*pakṣhyā*: daughter of *pakṣhi*, Sun (who causes the *pakṣha*) (S)

pañchajana: See the essay in 'Essentials of Rig Veda' (2nd edition) entitled 'The Seven Worlds'. The essay is also in 'Basics of Rig Veda' which accompanies the booklet, 'Rig Veda Samhita: Maṇḍala Ten' (SAKSI).

palasti: one who is elderly; *adhi*: into;]

¹⁵ ससर्परीः अमर्तिं बाधमाना (1). बृहत् मिमाय जमदग्नि-दत्ता (2).

आ सूर्यस्य दुहिता तंतान् (3). श्रवो देवेषु अमृतम् अजुर्म (4)

¹⁶ ससर्परीः अभरत् तूयम् (1). एभ्यो अधि श्रवः पाञ्चजन्यासु कृष्टिषु (2).
सा पक्ष्या नव्यम् आयुः दधाना (3). यां मे पलस्ति-जमदग्न्यौ ददुः (4)

3.53.17: May the ray-cows be firm (1), the axle be strong (2) May the shaft not break (3), may the yoke not snap (4). May Indra support the yoke-pin (to prevent its falling down) from decay (5). O car, with unhurt fellies, help us in always (6).¹⁷

[*sachasva*: cling;]

3.53.18: Establish strength in our bodies (1), O Indra, (establish) the strength in our life-energies (horses) (2). (Establish) the strength in our progeny so that they may have a healthy longevity (3). You indeed are the giver of strength (4).¹⁸

3.53.19: Join (our car) to the essence of the Khadira tree (1). Establish the vigour of the Shimashapāya tree in our car during its motion (2). O strong axle, who is firmly established by us, may you be firm (3). (O car), do not allow us to fall down while in motion (4).¹⁹

[Line 1: (alt.) make our car firm with the essence of Khadira tree.

A car is made of parts from the trees such as Khadira, Shimshapāya etc. We can go into the deeper meanings of these two words and then regard the car as symbolizing the human body.]

3.53.20: May the lord of trees (or car) not ignore us (1), not harm us (2). Till we reach our home, at the end of our journey, may we be blissful (3). (May we be blissful) till the unharnessing of horses (4).²⁰

[*ā avāsa*: (line 3): till the end of journey (S);

ā in line 4 refers to (*ā avāse*) in line 3.

vanaspati: lord of trees, the car, since it is made of trees]

¹⁷ स्थिरौ गावौ भवतां (1), वीळुरक्षो (2), मा एषा वि बर्हिं (3), मा युगं वि शारि (4), इन्द्रः पातल्यै ददतां शरीतोः (5), अरिष्टनेमे अभि नः सचस्व (6)

¹⁸ बलं धेहि तनूषु नो (1), बलम् इन्द्र अनळुत्सु नः (2),

बलं तोकाय तनयाय जीवसे (3), त्वं हि बलदा असिं (4)

¹⁹ अभि व्ययस्व खदिरस्य सारम् (1), ओजो धेहि स्पन्दने शिंशपायाम् (2),

अक्षं वीळो वीळित वीळयस्व (3), मा यामात् अस्मात् अवं जीहिषो नः (4)

²⁰ अयम् अस्मान् वनस्पतिः मा च हा (1), मा च रीरिषत् (2),

स्वस्ति आ गृहेभ्य आवसा (3), आ विमोचनात् (4)

Verses: 21-24

[S declares that verses 21-24 deal with the proverbial enmity between Vasishṭha and Vishvāmitra clans, and states that 'Vasishṭhās should not read these mantrās'. However the word Vasishṭha does not appear in these mantrās. Similarly (7.104), the sūkta due to Vasishṭha, is said to have curses against Vishvāmitra, even though the word Vishvāmitra does not appear there. The mantrās both here and there in (7.104) refer to symbolic battles against the hostiles (or the battles against the human supporters of hostiles).]

3.53.21: O hero, opulent one, you move (2), towards us now with your many glorious protections (1). May the one who hates us fall down flat (on the floor) (3). May the breath of life depart from the one whom we hate (4).²¹

[*jinva*: move (towards us), (3.15.6)]

3.53.22: (May the enemy perish) just as the tree is felled by the axe (1), or as the Shālamali flower falls down from the branch (2). (May the enemy's life) ooze out of him like foam (4), just as (water) leaks from a damaged vessel (3).²²

[*phenam*: foam; *shimbalam*: Shālamali flower;

ukha: vessel; *prayasta*: damaged (S);

yeṣhanti: leak (S); *asyati*: oozes out (S)]

3.53.23: O persons, you are not aware of his powers (1). They have carried him out as if he were a cow, when he was observing silence (2). Wise-persons do not respond to (the words of) the foolish (3). They do not lead the ass before the horse (4).²³

[Line 1: 'his', Vishvāmitra, according to S.]

²¹ इन्द्र उतिभिः बहुलाभिः नो अय यात्-श्रेष्ठाभिः (1), मघवन् शूर जिन्व (2), यो नो द्वेष्टि अघर्ः सस्पदीष्ट (3), यमुं द्विष्मः तमुं प्राणो जहातु (4)

²² परशुं चिद्धि तपति (1), शिम्बलं चित् वि वृश्चति (2),
उखा चिदिन्द्र येषन्ती प्रयस्ता (3), फेनमस्यति (4)

²³ न सायकस्य चिकित्ते जनासो (1), लोधं नयन्ति पशु मन्यमानाः (2),
न अवाजिनं वाजिनां हासयन्ति (3), न गर्दभं पुरो अश्वान्नयन्ति (4)

Line 2: Clearly it refers to some incident in his life when he was physically carried away by his enemies. There is no mention of any specific enemy.

Line 1 states that they were unaware of his greatness.

Line 4: In Sanskr̥t usage, the ass is regarded as stupid as compared to the horse.

vājinā: lord (*inaḥ*) of *vācha* (speech), wise-person (S)]

3.53.24: O Indra, the sons of Bharata are conscious of that which is far (or ultimate) (1). They are not conscious of that which is near (or immediate) (2). (Being vigilant), they urge their life-energies against those who bring no delight (3). In the contests, they lead the power (*vājam*) from their bows (*jyā*) (towards the appropriate foes) (4).²⁴

[The commentator Yāska interprets the verse as indicating the conflict between Vishvāmitra and Vasiṣṭha clans, even though the two names are not mentioned here directly or indirectly. S follows Yāska.

prapitva: Vishvāmitra clan, (S); *apapitva*: Vasiṣṭhas, (S)

Yaska also accepts that *prapitve* means, 'those near by'. These two words are also in (8.4.3).

Our assignments:

putra: sons;

apapitva: essence which is far away, i.e., dealing with the ultimate;

prapitva: essence which is nearby, i.e., dealing with nearby issues.

araṇa: that which brings no delight, (7.4.8)]

²⁴ इ॒म इन्द्र॑ भ॒र॒तस्य॑ पु॒त्रा अ॑प॒पि॒त्वं चि॑कि॒तुः (1). न प्र॑पि॒त्वं (2).
हि॒न्वन्तु॑ अ॒श्वम् अ॒र॒णं न॒ नित्यं॑ (3). ज्य॒ा-वा॒जं परि॑ णयन्ति अ॒जौ (4)

Anuvāka 5: Sūktās (54-62)

54. All-gods

Riṣhi: Prajāpatiḥ Vishvāmitraḥ, Prajāpatiḥ Vāchyah

- 3.54.1: Agni hears us continuously
- 3.54.2: Aims at fulfillment
- 3.54.3: Heaven and earth
- 3.54.4: Greatness of earth
- 3.54.5: Asking questions
- 3.54.6: All beings work in unison
- 3.54.7: Heaven and earth have common functions
- 3.54.8: All take refuge in the two
- 3.54.9: Guardian and mother (Aditi)
- 3.54.10: Mitra and Varuṇa
- 3.54.11: Golden armed Savitri
- 3.54.12: Tvāṣṭri, the divine form-maker
- 3.54.13: Maruts and Sarasvati
- 3.54.14: Viṣṇu, achiever of many works
- 3.54.15: May Indra bring the Ray-cows to us
- 3.54.16: Ashvins are my guardians and kinsmen
- 3.54.17: All gods exist in Indra
- 3.54.18: Path full of progeny
- 3.54.19: May All-gods hear us
- 3.54.20: Maruts and Aditi
- 3.54.21: Paths easy to travel
- 3.54.22: Illumine all our days

[Metre: Triṣṭup]

3.54.1: This laud is offered again and again (to Agni) who is adorable (2), who leads to the discoveries of knowledge, who is great (1). May he hear us with his divine (*divyāḥ*) flame forces that dwell in the house (3). May he hear us incessantly (4).¹

¹ इमं महे विदध्याय (1), शूषं शश्वत्कृत्व ईड्याय प्र जंभुः (2).

शृणोतु नो दम्येभिः अनीकैः (3), शृणोतु अग्निः दिव्यैः अजंस्रः (4)

[*ajasra*: incessantly;

Line 3: See line 4 in (3.1.15);

shūṣham: pure, happy, (6.10.2); laud, (6.12.4)]

3.54.2: Knowing their greatness, sing the word of illumination to the vast heaven and earth (1,3). My desires move about aiming at fulfillment (2). On hearing the stoma for the two (heaven and earth), the gods desire to serve for the discoveries of knowledge (4). They in union rejoice together (5).²

[*saparyava*: desiring to serve, (7.2.4)]

3.54.3: O Heaven and Earth, may you both be (endowed) with *satya* (truth-in-being) and *ṛtam* (truth-in-movement) (1). For our great and happy movement (of yajna), may you be gracious (2). O Agni, I worship this heaven and earth with the prostrations of surrender and with delights (3). I approach (or beg) them for bliss (4).³

[*saparyāmi*: I worship, (1.72.3); *suprabhūtam*: be gracious (S);

suvitāya: for a happy journey or movement, (3.2.13)]

3.54.4: Even the ancients, whose speech is truth, attained their ends by you (1,3), O Heaven and earth, who are possessed of the truth (2). O earth, knowing your greatness, persons laud you (5). They participate in a battle to which the heroes resort (4).⁴

[*vevidānāḥ*: having discovered (your greatness);

shūrasātau: to which the heroes resort, (1.31.7);

satyavāchaḥ: speaker of truth, (3.26.9), whose speech is true, (7.2.3)]

² महिं महे दिवे अर्चा पृथिव्यै (1), कामौ म इच्छन् चरति (2), प्रजानन् (3), ययौः ह स्तोमै विदथेषु देवाः संपर्यवो (4), मादयन्ते सचायोः (5)

³ युवोः क्रतुं रोदसी सत्यम् अस्तु (1), महे षु णः सुविताय प्र भूतम् (2), इदं दिवे नमो अग्रे पृथिव्यै संपर्यामि प्रयसा (3), यामि रत्नम् (4)

⁴ उत्तो हि वां पूर्या आ-विबिद्र (1), क्रतावरी रोदसी (2), सत्यवाचः (3), नरः चित् वां समिथे शूरसातौ (4), बवन्दिरे पृथिवि वेविदानाः (5)

3.54.5: Who knows this truly (1), who will here declare it (2), what paths lead together to the gods (3)? Only the lowest abodes of these are seen (4). (The other abodes) are in secrecy obeying the laws of workings (of the gods) and they are in the supreme (5).⁵

[The questioning mode is common in Veda. Question in line 2 also occurs in (1.164.18), (10.10.6), (10.88.17), (10.114.7), (10.129.7) etc.]

3.54.6: The seer (the Sun), one with far-vision beholds all around (1), persons who rejoice with the special light (of sun) in the womb of truth (2). All beings work in unison in their common will (4), just as the birds construct their different nests working (harmoniously) (3).⁶

[*samvidāna*: in unison, (6.75.4); *achaṣṭa*: to look, (4.18.3); *sīm* (line 1): from everywhere, (8.40.8); all around, (3.14.3); heaven and earth (S);

vi-ghṛte: the special light (of Sun);]

3.54.7: Even though they (Earth and Heaven) have a common function, they are separated and their boundaries are far away (1). Being aware, they abide in the supreme station (2). Being as it were sisters and youthful (3), they address each other with names in a (single) pair (4).⁷

[*vijuta*: separation, (4.7.7);

Line 3: Heaven and Earth are regarded as two sisters. Recall that in the word *rodasi* with feminine ending, the heaven and earth are regarded as a pair of mothers.

Line 4: names in a pair: example is *rodasi*]

⁵ को अद्धा वैद (1), क इह प्र वोचत् (2), देवान् अच्छा पथ्या का समेति (3), ददंश्च एषाम् अवमा सदांसि (4), परेषु या गुह्येषु ब्रूतेषु (5)

⁶ कविः नृचक्षा अभि षीम् अचष्ट (1), ऋतस्य योना विधृते मदन्ती (2). नाना चक्राते सदनं यथा वैः (3). समानेन क्रतुना संबिदाने (4)

⁷ समान्या विर्युते दूरेअन्ते (1). ध्रुवे पदे तस्थतुः जागरूकै (2). उत स्वसारा युवती भवन्ती (3). आदु ब्रूवाते मिथुनानि नाम (4)

3.54.8: These two keep all born things distinct (1). Even though they bring to birth (or bear) the great gods, they are not worried (2). All the entities, which move or are firm, take refuge in this Universal One (3). Whatever is born with different forms such as the moving (animals) and the (flying) birds are established between (*vi*) the two (4).⁸

[Line 4: *vi*: in between; *viṣhupa*: with different forms;

viṣhurūpa: divergent forms, (10.12.6)

Lines 3,4: If we regard '*antaḥ*' (middle) as the middle world, then the gods in line 3 may be Maruts, known by the word *evaiḥ*. According to S. the gods in line 3 are Indra, Agni and others.]

3.54.9: I remember now (2), the ancient companionship which the great, guardian and mother (had) with us (1, 3). In the wide and separated path in the middle (of the *dyu* world) (5), the gods, who laud (the goddess), are established in their movements (4).⁹

[*evaiḥ*: movements, (1.68.2), journeyings, (4.2.12);

pituḥ: guardian; *janituḥ*: mother;

ārāt: now; *antaḥ*: middle;

jāmi: companionship, kinship

Line 2: According to S. the guardian and mother is the deity of *dyu*, the heaven. According to us, it is Aditi.

Line 3: the goddess lauded is 'Aditi', the infinite mother.]

3.54.10: I recite this affirming laud (*stoma*) to heaven and earth (1). May those with Agni-tongues and with bellies of truth hear it (2). May Mitra, the king Varuṇa, the youthful Ādityās (3), and the seers, who are growing wide (within men) hear (4).¹⁰

[*paprathānaḥ*: growing wide, (5.15.4);

⁸ विश्वेत् एते जनिमा सं विविक्तो (1), महो देवान् बिभ्रती न व्यथेते (2),

एजंद् ध्रुवं पत्यते विश्वमेकं (3), चरत् पतत्रि विषुणं वि जातम् (4)

⁹ सना पुराणम् (1), अधि एमि आरात् (2), महः पितुः जनितुः जामि तत् नः (3), देवासो यत्र पनितार एवैः (4), उरौ पथि व्युते तस्थुः अन्तः (5)

¹⁰ इमं स्तोमं रोदसी प्र ब्रवीमि (1), ऋतु उदराः शृणवन् अग्निजिह्वाः (2), मित्रः सम्राजो बरुणो युवान् आदित्यासः (3), कवयः पप्रथानाः (4)

ṛdūdarāḥ: soft-bellied (S);

Line 2: The epithets here refer to Mitra, Varuṇa and Ādityās, according to S. But *agni-jihva* refers to Maruts in (1.44.14). *ṛdūdarāḥ* in (2.33.5) refers to Rudrās or Maruts.]

3.54.11: The golden-armed Sāvitrī with his high tongue (1), travels to the three heavens for knowledge (2). May he accept this chant addressed to the gods (3). Later may he release us (the felicities) (or Soma) which are all-pervading (4).¹¹

[*sarvatātim*: all-pervading; refers to Aditi in (10.100.1-11);

patyamānaḥ: travel, (6.29.4)]

3.54.12: May the god Tvasṭrī establish in us those (things) for our protection and growth (2). He is perfect in his deeds, has skillful hands, is possessor of light, possessor of truth (*ṛtam*) (1). O Ṛbhus, along with Pūṣhan make us joyful (3). With raised press-stones, they shape the yajna which moves to the goal (*adhvara*) (4).¹²

3.54.13: For the Maruts, their cars are the lightning (1). They are radiant (*diva*), are strong, are born of Truth and are matching (2). May they, who are worthy of worship, hear our prayers along with Sarasvatī (3). May the Maruts, who are swift to journey, grant us riches along with the heroes (4).¹³

[*turāsaḥ*: swift to journey, (1.68.5);

maryā: who are strong, (1.6.3);

ayāsaḥ: marching, (3.18.2); moving, (4.6.10)]

¹¹ हिरण्यपाणिः सविता सुजिह्वः (1), त्रिः आ दिवो विदधे पत्यमानः (2). देवेषु च सवितः श्लोकम् अश्रेः (3). आत् अस्मभ्यम् आ सुव सर्वतातिम् (4)

¹² सुकृत्सुपाणिः स्ववान् क्रतावा (1), देवः त्वष्टा अवसे तानि नो धात् (2), पूषण्वन्तं क्रभवो मादयध्वम् (3). ऊर्ध्वग्राबाणो अध्वरम् अंतष्ट (4)

¹³ विद्युत् रथा मरुतं ऋष्टिमन्तौ (1), दिवो मर्यां क्रतजाता अयासः (2). सरस्वती शृणवन् यज्ञियांसो (3). धाता रयिं सहवीरं तुरासः (4)

3.54.14: May the (stoma) lauds and the illuminating riks join Viṣṇu, the achiever of many works (1), in our yajna-journey (3). These lauds are the cause of our share (*bhaja*) of the riches (2). With his wide steps, he pervades all and strides the directions (4). The youthful mothers (6), do not exceed his sway, even though they are many (5).¹⁴

[*urukramah*: wide-striding and pervading all, (5.87.4);

kakuhaḥ: directions (S); *kāriṇaḥ*: cause (S);

Lines 4, 5: his: refers to Viṣṇu;

Line 6: refers to dawn and night or earth and heaven;]

3.54.15: Indra in whom all the heroic strengths have gathered (1), filled the two, heaven and earth, with his greatness (2). May Indra, the destroyer of cities, the killer of Vṛtra and who has the army of destroyers of foes (3), collect all the Ray-cows in abundance and bring them to us (4).¹⁵

[*bhūri*: abundant, (10.79.1)]

3.54.16: O Nāsatyās, you are my guardians and you ascertain my wishes like a kinsman (1). O Ashvins, your single name from birth is beautiful (2). O givers of riches, are you not the givers of riches or felicities to us (3)? O you who are inviolate, protect the givers from the hostiles opposed to the seers (4).¹⁶

[*akavaiḥ*: those who are opposed to the seers (occurs once), but *a-kaviṣhu* is in (7.4.4), with the meaning, 'one who is not a seer'.]

¹⁴ विष्णुं स्तोमांसः पुरुदस्मम् अर्का (1), भगस्येव कारिणो (2),
यामनि गमन् (3), उरुक्रमः ककुहो (4), यस्य पूर्वीः न मर्धन्ति (5).
युवतयो जनित्रीः (6)

¹⁵ इन्द्रो विश्वैर्वीर्यैः पत्यमान (1), उभे आ पप्रौ रोदसी महित्वा (2).
पुरंदरो वृत्रहा धृष्णुषेणः (3), संगृभ्यां न आ भूरा भूरि पृथ्वः (4)

¹⁶ नासत्या मे पितरा बन्धु-पृच्छा (1). सजात्यम् अश्विनोः चारु नाम (2),
युवं हि स्थो रयिदौ नो रयीणां (3). दात्रं रक्षेधे अकवैः अदब्धा (4)

3.54.17: O seers, great and lovely is this trait of yours (1), that all you gods exist in Indra (2). O Indra, you are called by many, (you are) a friend; along with the dear Ṛbhus (3), fashion for us these thoughts for the gain (of knowledge) (4).¹⁷

[*tat nāma*: that quality or power; name;

kavayaḥ: seers, gods]

3.54.18: May Aryama, Aditi and the gods who are masters of sacrifice (1), and the law of workings of Varuṇa which are unimpeded (protect) us (2). (O Gods), take us away from the progenyless path (3). May we travel on a path which makes us full of progeny and Ray-cows (4).¹⁸

[*prajā*: the children or progeny are the new soul-formations which constitute the new personality, the new births within us. See the section (vii), 'Some common words' in page (xiv).

an-apatyāni: where there is no son (successor for the knowledge or works)]

3.54.19: May Agni declare everywhere that we are free from evil (2). He (Agni) is the messenger of gods, he is born in many ways (1). May heaven, earth, waters, Sūrya, and the wide midworld with its constellations (4), hear us (3).¹⁹

[*purudhā*: in many ways, (6.1.13)]

3.54.20: May the mighty Maruts, those abiding in the hills, those with firm abodes who rejoice in the word of revelation (2), hear us (1). May Aditi with the Ādityās hear us (3). May the Maruts bring us a blissful peace and well-being (4).²⁰

¹⁷ म॒हत् तद् ब॑ः क॒वयः॑ चारु॒ नाम॑ (1), यत् ह॑ दे॒वा भ॑व॒थ वि॒श्व इ॒न्द्रे॑ (2), सखं॑ क॒भुभिः॑ पुरु॒हूत प्रि॒येभिः॑ (3), इ॒मां धि॒यं सा॒तयै॑ तक्ष॒ता नः॑ (4)

¹⁸ अ॒र्य॒मा णो॑ अ॒दितिः॑ य॒ज्ञिया॒सो (1), अ॒द॒ब्धानि॑ वरु॒णस्य॑ व्र॒तानि॑ (2), यु॒योत॑ नो अ॒नप॒त्यानि॑ गन्तो॑ः (3), प्र॒जावा॑न् नः प॒शुमान् अ॑स्तु गा॒तुः (4)

¹⁹ दे॒वानां॑ दू॒तः पु॒रु॒ध प्र॑सू॒तो (1), अ॒नां॒गान् नो॑ वोच॒तु स॒र्वता॑ता (2), शृ॒णोतु॑ नः (3), पृ॒थि॒वी द्यौः उ॒त आपः॑ सू॒र्यो नक्ष॑त्रैः उरु॒ अन्त॑रि॒क्षम् (4)

²⁰ शृ॒ण्वन्तु॑ नो॒ (1), वृ॒ष॒णः प॑र्व॒तासो॑ ध्रु॒वक्षे॑मास॒ इळ्या॑ म॒दन्तः॑ (2), आ॒दि॒त्यैः नो॑ अ॒दितिः॑ शृ॒णोतु॑ (3), य॒च्छन्तु॑ नो म॒रुतः॑ श॒र्म भ॒द्रम् (4)

3.54.21: May the paths be always easy to travel and full of the Soma-delight (1). O gods, completely fill the growths of earth with honey (or sweetness) (2). O Agni, since I am in your friendship, let not my share of riches (or felicities) perish (3). May I possess an abode which gives (houses) a multitude of riches (4).²¹

[*purukṣho*: giver of the manifold plenty, (3.52.2)]

3.54.22: Taste the offerings; illumine completely the impulsions (1). Turn towards us the inspired knowledge (2). Conquer all our enemies, O Agni (3). Being right-minded, illumine all our days for us (4).²²

[*dīdīhi*: shine, blaze out, (2.9.6)]

55. That One and the Gods

Riṣi: Prajāpatiḥ Viśhvāmित्रा, Prajāpatiḥ Vāchyah

3.55.1: Approach with reverence the law of workings (*vrata*)

3.55.2: May the gods not allow us to err

3.55.3: With aspiration, let us speak about *ṛtam*

3.55.4: One mother feeds the infant, the other rests

3.55.5: Living in old plants, he enters the new

3.55.6: Solitary child (*vatsa ekah*)

3.55.7: Vast mightiness of the gods, That One

3.55.8: Hero fighting inner battle

3.55.9: Envoy abides within

3.55.10: Viṣṇu upholds immortal planes

3.55.11: The two sisters are complimentary

3.55.12: Mother and daughter, one suckling the other

3.55.13: The Goddess Ila and the milk of truth (*ṛtasya payasa*)

3.55.14: I seek the seat of truth

3.55.15: One common pathway divided in many ways

²¹ सदा सुगः पितुमान् अस्तु पन्था (1), मध्वा देवा ओषधीः सं पिपृक्त
(2), भर्गो मे अग्रे सख्ये न मृध्या (3), उद् रायो अश्यां सदनं पुरुक्षोः (4)

²² स्वदस्व हव्या समिषो दिदीहि (1), अस्मद्भ्यक् सं मिमीहि श्रवांसि (2),
विश्वान् अग्रे पृत्सु तान् जेषि शत्रून् (3), अहा विश्वा सुमना दीदिही नः (4)

3.55.16: Milch-cows without young ones

3.55.17: The mighty bull roars; he is Bhaga, the enjoyer

3.55.18: Hero-might of Indra

3.55.19: Savitr, form-maker of universe

3.55.20: Two vessels become vast and whole

3.55.21: Maruts

3.55.22: Growths of earth come to perfection

[Metre: Triṣṭup]

[Even though the Vedic cult was not monotheistic in the modern sense of the word, yet the Vedic hymns continually recognize, that the many godheads whom they invoke are really one Godhead, One with many names, revealed in many aspects, approaching man in the mask of many divine personalities. Western scholars, puzzled by this religious attitude which presents no difficulty whatever to the Indian mind, have invented, in order to explain it, a theory of Vedic henotheism. The Rishis, they thought, were polytheists, but to each God at the time of worshipping him they gave preeminence and even regarded him, as in a way, the sole deity. This invention of henotheism is the attempt of an alien mentality to understand and account for the Indian idea of one Divine Existence who manifests Himself in many names and forms, each of which is for the worshipper of that name and form the one and supreme Deity. That idea of the Divine, fundamental to the Purāṇic religions, was already possessed by our Vedic forefathers.

The Veda already contains in it the seed of the Vedāntic conception of the Brahman. It recognizes an Unknowable, a timeless Existence, the Supreme which is neither today nor tomorrow, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it, (RV 1.170.1). It is spoken of in the neuter as That and often identified with the Immortality, the supreme triple Principle, the vast Bliss to which the human being aspires. The Brahman is the Unmoving, the Oneness of the Gods. "It is the one Existent to whom the seers give different names, Indra, Mātarishwan, Agni," (1.164.46). (SA)]

3.55.1: When the earliest of mornings dawned (1), the Unmoving is born as the vast in the seat of the cow (Aditi) (2). May we approach with reverence now the laws of workings of the gods (3), —the vast mightiness of the Gods, That One (4).¹

[The phrases, 'That One', (*tat ekam*) 'That Truth' (*tat satyam*) occur constantly in the Veda in connection with the image of His workings, the Sun. The sublime and mystic chant in line 4, returns perpetually in all the mantrās here as a refrain.

prabhūshan: approach with reverence; as in *upabhūṣhema* in (3.3.9).]

3.55.2: May the Gods not allow us to err (1), nor the Fathers of old times who know the path, O Agni (2). May the ancient intuition between the two worlds not allow us to err (3), —the vast mightiness of the Gods, That One (4).²

[Our human life is sandwiched between the earth and heaven. May the power of intuition in this intermediate space which directly affects our life not allow us to err.

juhurāṇaḥ: dealing crookedly, (10.12.5); *juhuraḥ:* (7.4.4)]

3.55.3: My desires fly about in many places (1). I light up the ancient sacrifices (2). With the fire (of aspiration) lighted, let us understand and speak about the truth in movement (3), —the vast mightiness of the Gods, That One (4).³

3.55.4: The universal King, borne widely in many places (1), sleeps in couches, is spread in the forests (2). One Mother feeds the infant, another rests (3),

—the vast mightiness of the Gods, That One (4).⁴

[*vibhṛta:* borne widely, (10.45.2)]

¹ उषसः पूर्वा अध यद् व्यूषुः (1), महद् वि जज्ञे अक्षरं पदे गोः (2),
ब्रता देवानामुप नु प्रभूषन् (3), महत् देवानाम् असुरत्वम् एकम् (4)

² मो षू णो अत्र जुहुरन्त देवा (1), मा पूर्वे अग्रे पितरः पदज्ञाः (2),
पुराण्योः सन्नोः केतुः अन्तः (3), महद् देवानामसुरत्वमेकम् (4)

³ वि मे पुरुत्रा पतयन्ति कामाः (1), शमि अच्छा दीवे पूव्याणि (2),
समिद्धे अग्नौ ऋतमित् बदेम (3), महद् देवानामसुरत्वमेकम् (4)

⁴ समानो राजा विभृतः पुरुत्रा (1), शयै शयासु प्रयुतो बनानु (2),
अन्या वत्स भरति क्षेति माता (3), महद् देवानामसुरत्वमेकम् (4)

3.55.5: Living in old plants, he enters the new as well (1), being quickly born within the youthful ones (2). Unimpregnated, they conceive and bear fruit (3)

—the vast mightiness of the Gods, That One (4).⁵

3.55.6: Now lying far away, he, born of two Mothers (1), wanders unobstructed, a solitary Child (2). These are the laws of workings of Mitra and Varuṇa (3),

—the vast mightiness of the Gods, That One (4).⁶

3.55.7: Child of two Mothers, the Invoker, the Sovereign in the abodes of knowledge (1), he moves, yet rests as the Support (2). Speakers of gladdening words bring him sweet hymns (3),

—the vast mightiness of the Gods, That One (4).⁷

3.55.8: For the hero fighting the inner battle (1), everything that is coming is seen as turned to meet him (2). The thought inside joins the ray of knowledge (3),

—the vast mightiness of the Gods, That One (4).⁸

[*niḥ-sidham*: join, (occurs once);

pratīchīm: turned to meet him, (5.12.1)]

3.55.9: The ancient Envoy abides within (1). Mighty, he moves about in his splendour (2). Wearing beautiful forms, (Agni) looks upon us (3),

—the vast mightiness of the Gods, That One (4).⁹

⁵ आ॒क्षि॒त् पू॒र्वा॒सु अप॑रा अनु॒रुत् (1), स॒द्यो जा॒तासु॑ तरु॒णीषु॑ अ॒न्तः (2),
अ॒न्तर्वी॑तिः सु॒वते॑ अप्र॒वीता॑ (3), म॒हद् दे॒वाना॑मसुर॒त्वमे॑कम् (4)

⁶ श॒युः पर॑स्ता॒त् अध॒ नु द्वि॑मा॒ता (1), अ॒वन्ध॑नः च॒रति॑ व॒त्स एकः॑ (2),
मि॒त्रस्य॑ ता वरु॑णस्य व्र॒तानि॑ (3), म॒हद् दे॒वाना॑मसुर॒त्वमे॑कम् (4)

⁷ द्वि॒मा॒ता होता॑ वि॒दये॑षु स॒म्राट् (1), अनु॑ अग्रं च॒रति॑ क्षेति॑ बु॒ध्नः (2),
प्र र॑ण्यानि रण्य॒वाचो॑ भर॒न्ते (3), म॒हद्दे॒वाना॑मसुर॒त्वमे॑कम् (4)

⁸ शूर॑स्येव यु॒ध्यतो॑ अन्त॒मस्य॑ (1), प्र॒तीची॑नं द॒दृशे॑ वि॒श्वम् आ॒यत् (2),
अ॒न्तः म॒तिः च॒रति॑ निः सि॒धं गोः॑ (3), म॒हद् दे॒वाना॑मसुर॒त्वमे॑कम् (4)

⁹ नि॒ वैवे॑ति प॒लितो॑ दू॒त आ॑सु अ॒न्तः (1), म॒हान् च॒रति॑ रो॒चने॑न (2),
व॒पूषि॑ बि॒भ्रद्भि॑ नो वि च॑ष्टे (3), म॒हद् दे॒वाना॑मसुर॒त्वमे॑कम् (4)

3.55.10: The all-pervading Guardian (Viṣṇu) protects the supreme path (1), upholding the beloved immortal planes (2). Agni knows all these created worlds (3),

—the vast mightiness of the Gods, That One (4).¹⁰

3.55.11: Each different from the other, you two have made forms which are complimentary (1). Of the Two one is bright, the other dark (2), yet these Two, the dark-coloured and the red, are sisters (3), —the vast mightiness of the Gods, That One (4).¹¹

3.55.12: When the two cows, Mother and Daughter, that yield the essence (1), one suckling the other (2), both I adore in the seat of truth (*ṛtam*) (3), —the vast mightiness of the Gods, That One (4).¹²

[Line 2: *dhapayete*: occurs both in (1.95.1) and (1.96.4) in the sense of suckling the infant;

sabardughah: which yield the nectar (*amṛta*), (1.20.3);]

3.55.13: One licks the calf, shaping it (1). On what world has the milch Cow laid her udder (2)? The goddess Iḷa filled with the milk of truth-in-movement (3),

—the vast mightiness of the Gods, That One (4).¹³

[*Iḷa*: the goddess of audition; earth;

mimāya: give shape, (3.53.15)]

3.55.14: Earth wears beauties in various forms (1). She stands up licking her calf, year-and-a-half-old (2). Knowing this I seek the seat of truth (3),

—the vast mightiness of the Gods, That One (4).¹⁴

¹⁰ विष्णुर्गोपाः परमं पाति पार्थः (1), प्रिया धामानि अमृता दधानः (2), अग्निष्ठा विश्वा भुवन्नानि वेद (3), महद् देवानामसुरत्वमेकम् (4)

¹¹ नानां चक्राते यम्या वपूषि (1), तयोः अन्यद् रोचते कृष्णम् अन्यत् (2), श्यावी च यदरूषी च स्वसारौ (3), महद् देवानामसुरत्वमेकम् (4)

¹² माता च यत्र दुहिता च धेनू संबर्दुधे (1), धापयते समीची (2), ऋतस्य ते सदसि ईळे अन्तः (3), महद् देवानामसुरत्वमेकम् (4)

¹³ अन्यस्या वत्सं रिहती मिमाय (1), कया भुवा नि दधे धेनुरुधः (2), ऋतस्य सा पर्यस अपिन्वत इळा (3), महद् देवानामसुरत्वमेकम् (4)

¹⁴ पद्या वस्ते पुरुरूपा वपूषि (1), ऊर्ध्वा तंस्यौ त्र्यवि रेरिहाणा (2), ऋतस्य सद्म वि चरामि विद्वान् (3), महद् देवानामसुरत्वमेकम् (4)

3.55.15: The Two are lodged as if in a secret and powerful place (1). Of these One is concealed, the other manifest (2). One common pathway is divided in many ways (3).

—the vast mightiness of the Gods, That One (4).¹⁵

[*dasme*: powerful; two: Heaven and Earth;

vishūchaḥ: tending all ways, (10.79.7)]

3.55.16: The impetuous milch cows without their young ones (1), are full of essence, yield the nectar of immortality and abide (in midworld) (2). The youthful ones take on newer and newer forms (3), —the vast mightiness of the Gods, That One (4).¹⁶

[*apradugdha*: full of the essence (*rasa*), (occurs once);

dhunayaḥ: impetuous;]

3.55.17: The mighty bull roars in some places (1). He establishes his seed (*retas*) in a herd in different places (2). He is the master of the nights; he is Bhaga, the enjoyer; and he is the king (3), —the vast mightiness of the Gods, That One (4).¹⁷

[Bhaga: see (3.62.11) and appendix 8]

3.55.18: O people, we proclaim the hero-might of Indra having the perfect life-energy (1). The gods know him (2).

The five and five are carried (by the car) yoked by six horses (3),

—the vast mightiness of the Gods, That One (4).¹⁸

[*svashvyam*: having the perfect life-energy; well-horsed;]

¹⁵ पदे ईव निहिते दस्मे अन्तः (1), तयौः अन्यत् गुह्यम् आविरन्यत् (2), सघ्नीचीना पथ्या सा विषूची (3), महद् देवानामसुरत्वमेकम् (4)

¹⁶ आ धेनवो धुनयन्ताम् अशिश्नीः (1), सबर्दुघाः शशया अप्र-दुग्धाः (2), नव्यानव्या युवतयो भवन्तीः (3), महद् देवानामसुरत्वमेकम् (4)

¹⁷ यत् अन्यासु वृषभो रोरवीति (1), सो अन्यस्मिन् यूथे नि दधाति रेतः (2), स हि क्षपावान् स भगः स राजा (3), महद् देवानामसुरत्वमेकम् (4)

¹⁸ वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम (1), विदुः अस्य देवाः (2), षोळ्हा युक्ताः पञ्चपञ्चा बहन्ति (3), महद् देवानामसुरत्वमेकम् (4)

3.55.19: The Divine Savitr, the form maker of universe, has nourished the people (1). He has created many types of beings (2). All these worlds are connected to him (3).

—the vast mightiness of the Gods, That One (4).¹⁹

3.55.20: He has impelled fully the two vessels (to become) vast and whole (1). He has pervaded the two by his felicities (2). It is well known that the hero discovers the riches (of the demon-foes) (3). —the vast mightiness of the Gods, That One (4).²⁰

[*ubhe*: Heaven and earth;

samīchī: equal (2.3.6); vast and whole (3.1.17);

vindan: discovered, (4.1.16)]

3.55.21: The upholder of all abides in this earth (1), like a benevolent friend or king (2). The heroes (Maruts) go in his front and abide in his mansions of happiness (3).

—the vast mightiness of the Gods, That One (4).²¹

3.55.22: The growths of earth come to perfection by you (1). O Indra, the waters and the earth bear their felicities (*rayi*) for you (2). May we, your friends, share in the happiness and beauty (3). —the vast mightiness of the Gods, That One (4).²²

[*rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions;]

¹⁹ देवः त्वष्टां सविता विश्वरूपः पुषोषं प्रजाः (1), पुरुधा जजान (2), इमा च विश्वा भुवनानि अस्य (3), महद् देवानामसुरत्वमेकम् (4)

²⁰ मही सम् ऐरत चम्वा समीची (1), उभे ते अस्य वसुना न्यूष्टे (2), शृण्वे वीरो बिन्दमानो वसूनि (3), महद् देवानामसुरत्वमेकम् (4)

²¹ इमां च नः पृथिवीं विश्वधाया उप क्षेति (1), हितमित्रो न राजां (2), पुरः सदः शर्मसदो न वीरा (3), महद् देवानामसुरत्वमेकम् (4)

²² निष्पिध्वरीः त ओषधीः (1), उत आपो रयिं त इन्द्र पृथिवी बिभर्ति (2), सखायः ते वामभाजः स्याम (3), महद् देवानामसुरत्वमेकम् (4)

56. All-gods

Riṣhi: Prajāpatiḥ Vaishvāmitraḥ, Prajāpatiḥ Vāchyah

3.56.1: None can impair the working of the gods

3.56.2: The one unmoving bears six burdens

3.56.3: Bull of universal form has three massive strengths

3.56.4: Beautiful names of Sun

3.56.5: Rivers and the triple session of seers

3.56.6: Savitri, Bhaga and *tridhātu*

3.56.7: Ecstasy released by Mitra, Varuṇa, waters etc.

3.56.8: Three luminous planes and three heroes

[Metre: Triṣṭup]

3.56.1: Neither the magicians nor the men of wisdom can impair (1), the laws of working of the gods which are abiding in the supreme (2). The heaven and earth are free of harm (or cannot be harmed) with the forces known to us (3). No one can bend down the firmly standing mountains (4).¹

[The word *triḥ* occurs 7 times in this sūkta. Occurs 21 times in (1.34).

niname: bend down; *dhruvāṇi*: abiding, (4.5.4);]

3.56.2: The one unmoving (Sun) bears the six burdens (worlds) (1). The true and most powerful rays come back (to the sun) (2). The three moving vast worlds are stationed above (3), two of which are hidden in secret and only one of which is visible (4).²

[Lines 3, 4: The three are earth, midworld and heaven; of them only earth is visible. Other interpretations possible.

mahī: vast worlds; *bhārān*: burdens; the six worlds, three lower and the three upper; six seasons for ritualists;

Line 2: The rays emerging from the Sun and doing their functions, return to the Sun.]

¹ न ता मिनन्ति मायिनो न धीरां (1), ब्रता देवानां प्रथमा ध्रुवाणि (2).

न रोदसी अद्रुहा वेद्याभिः (3), न पर्वता निनमै तस्थिवांसः (4)

² षड् भारान् एको अचरन् बिभर्ति (1), ऋतं वर्षिष्ठम् उप गाव आगुः (2),
तिस्रो महीः उपराः तस्थुः अत्या (3), गुहा द्वे निहिते दर्शि एका (4)

3.56.3: The Bull of universal form has its three massive strengths (1), has its three udders, and its progeny is in many ways (2). The three-faced mightiness travels (3). He, the bull, bearing the seed (*retas*) is of the eternal (4).³

[*shashvatīnām*: of the eternal, (6.1.8);

pāja: strength, might, (7.3.4)

Line 1: see (4.58.3); it also describes the Bull]

3.56.4: (The Earth) knows the paths in the meeting (with the Sun) (1). I utter the beautiful names of Sun (2). The divine waters flowing in different ways rest (in the dry season) (3). They depart from it at the end of season (4).⁴

[*abhike*: in their meeting, (1.71.8), before, (4.12.5);

padavī: paths, (3.5.1)]

3.56.5: The rivers take part in the triple session of the seers (1). In the abodes of knowledge, the three mothers are the sovereigns (2). The three maidens, waters, who are full of truth (3), come down from the three heavens during the discoveries of knowledge (4).⁵

[*patyase*: to travel, to come down]

3.56.6: Give the desirable things everyday, thrice a day (2), O Savitṛ in heaven (1). O Bhaga, the protector, bring us the riches and felicities associated with the three elements (3). O goddess of understanding, establish the safe-being in us (4).⁶

[*tridhātu*: the three basic principles; substance (*vasu*), abounding force of our being (*ūrja*) and the delight and love (*priyam* or *mayas*); See the essay 'Seven Worlds', in 'The Essentials of Rig Veda'.

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- ³ त्रिपाजस्यो वृषभो विश्वरूप (1), उत त्रि-उधा पुरुध प्रजावान् (2),
त्रि-अनीकः पत्यते माहिनावान् (3), स रेतोधा वृषभः शश्वतीनाम् (4)
- ⁴ अभीक आसां पदवीः अबोधि (1), आदित्यानाम् अह्ने चारु नाम (2)
आर्पः चित् अस्मा अरमन्त देवीः पृथक् ब्रजन्तीः (3), परि षीम् अवृजन् (4)
- ⁵ त्री षधस्था सिन्धवः त्रिः कवीनाम् (1), उत त्रिमाता विदथेषु सम्राट् (2)
ऋतावरी योषणाः तिस्रो अप्याः (3), त्रिः आ दिवो विदथे पत्यमानाः (4)
- ⁶ त्रिः आ दिवः सवितः (1), वार्याणि दिवेदिं आ सुव त्रिः नो अहः (2),
त्रिधातु राय आ सुवा वसूनि भगं त्रातः (3), धिषणे सातये धाः (4)

sātau: safe-being, (1.36.17); Bhaga: see appendix 8;]

3.56.7: May Savitṛ from heaven grant us (riches) thrice (1). We beseech Savitṛ for the ecstasy to be released (4); (we also beseech) the kings Mitra and Varuṇa who have skillful hands (2), the Waters and the heaven and earth which are wide (3).⁷

3.56.8: There are three supreme luminous planes which are indestructible (1). The three mighty heroes are reigning (2). May the three gods of heaven in the abodes of knowledge stay here (4). They are full of truth, great impellers and have unsurpassing radiance (3).⁸

57. All-gods

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.57.1: Indra of discrimination and milch-cow

3.57.2: Pūṣhan and Ashvins have milked (the cows)

3.57.3: The growths of earth desire the energy of Indra

3.57.4: Greatness of heaven and earth

3.57.5: Agni, wise of mind

3.57.6: Right-mindedness beneficent for all

[Metre: Triṣṭup]

3.57.1: May Indra of discrimination find this milch cow from my hymn of understanding (1), just like locating a milch cow in a herd, moving by itself freely without a cowherd (2). This cow can be repeatedly milked from its foundation (3). May Indra and Agni praise this cow (4).¹

[*vivikvan*: one with discernment, based on *viviche*, (5.8.3);

prayutām: spread in a herd, (10.27.8); *dhāseḥ*: from the foundation, (3.7.3); The cow is Aditi, the goddess of infinity.]

⁷ त्रिः आ दिवः सविता सौषवीति (1), राजाना मित्रावरुणा सुपाणी (2), आपः चित् अस्य रोदसी चित् उर्वी (3), रत्नं भिक्षन्त सवितुः सवायं (4)

⁸ त्रिरुत्तमा दूणशां रोचनानि (1), त्रयो राजन्ति असुरस्य वीराः (2), ऋतावान् इषिरा दूळभासः (3), त्रिः आ दिवो विदधे सन्तु देवाः (4)

¹ प्र मे विविकान् अविदन् मनीषां धेनुं (1), चरन्तीं प्रयुताम् अगौषाम् (2), सद्यः चिद् या दुदुहे भूरि धासेः (3), इन्द्रस्तदग्निः पनितारौ अस्याः (4)

3.57.2: Indra and Pūṣhan, the showerers, and those (Ashvins) with skillful hands (1), have gladly milked (the power) resting in the midworld (*diva*) for us (2). All the gods are rejoicing here (in this yajna) (3). May you obtain happiness here, O Vasus (4).²

3.57.3: The companions (or the growths of the earth) desire the energy of the showerer (1). In a mood of surrender, they know that the energy (*shakti*) of Indra has the power of creating children (or successors) (2). The Ray-cows desirous of the calves (3), move about (in their growths) putting on various forms in their greatness (4).³

[*dhenavaḥ*: growths of earth (S); milch cows, (3.1.9);

jāmayāḥ: companions (of gods), (8.102.3); growths of earth (*oṣhadhi*) (S);

The cows, the companions include the psychological powers also.]

3.57.4: Facing the firmly established heaven and earth, I proclaim forth (their greatness) (1), with the mind of wisdom in this pilgrim-rite with the yoking of the Soma-pressing stones (2). O Agni, your flames (*ima*) (which are) desired by many and (which are) for the sake of man (3), are seen to rise up to the master of sacrifice (4).⁴

[*vivakmi*: proclaim forth, (7.6.1); *darshata*: seen, (3.27.13);

sumeke: firmly founded, (3.15.5, 3.6.10);]

3.57.5: O Agni, wise of mind, your wide tongue which is honeyed (1, 3), is well-known among gods (2). Hence all the gods of sacrifice are seated here for our growth and increase (4). Give them the sweet drink of Soma (5).⁵

² इन्द्रः सु पूषा वृषणा सुहस्ता (1), दिवो न प्रीताः शंशयं दुंदुहे (2),

विश्वे यदस्यां रणयन्त देवाः (3), प्र वो अत्र वसवः सुममश्याम् (4)

³ या जामयो वृष्णा इच्छन्ति शक्तिं (1), नमस्यन्तीः जानते गर्भम् अस्मिन् (2), अच्छा पुत्रं धेनवो वावशाना (3), महः चरन्ति विभ्रतं वपूषि (4)

⁴ अच्छा विवक्मि रोदसी सुमेके (1), ग्राव्णो युजानो अध्वरे मनीषा (2),

इमा उ ते मनत्रे भूरिवारा (3), ऊर्ध्वा भवन्ति दर्शता यजत्राः (4)

⁵ या ते जिह्वा मधुमती सुमेधा अग्रै (1), देवेषु उच्यत (2), उरूची (3),

तयेह विश्वान् अवसे यजत्रान् आ सादय (4), पायया चा मधूनि (5)

3.57.6: O Agni, may your powers come as in a torrent from the mountain (1). They are firm and unmoving and are full of variety; (with them) nourish us, O god (2). O lord of riches, O knower of all things born, grant us that guiding thought (3), and the right-mindedness beneficent for all (4).⁶

[*vaso*: lord of riches, (6.1.12);

pramati: guiding thought, (8.19.20)]

58. Ashvins

Rīṣi: Vishvāmitraḥ Gāthinaḥ

3.58.1: Sun moves by discernment

3.58.2: Upwards goes the intelligence like children

3.58.3: Ashvins are eager to help

3.58.4: Knowledge which breaks hostiles

3.58.5: Ashvins come by godward paths

3.58.6: Riches from Jahnu

3.58.7: Ashvins join Vāyu

3.58.8: The faultless chanters

3.58.9: Your car makes the abundant lustre to flow

[Metre: Triṣṭup]

3.58.1: The milch cow (of dawn) yields the desired milk for the ancient one (1). The Son moves inside by the light of discernment (2). The pure day carries the shining (Sun) (3). (The sage) is awake before the dawn to present the affirming laud to Ashvins (4).¹

[*putraḥ*: son; the god born as son in the yajamāna;

dakṣiṇāya: by light of discernment, (8.39.5)]

⁶ या ते अग्रे पर्वतस्येव धारा (1), असञ्चन्ती पीपयद् देव चित्रा (2),

ताम् अस्मभ्यं प्रमतिं जातवेदो बसो रास्व (3), सुमतिं विश्वजंन्याम् (4)

¹ धेनुः प्रत्नस्य काम्यं दुर्हाना (1), अन्तः पुत्रः चरति दक्षिणायाः (2),

आ द्यौतनिं बंहति शुभ्रयाम् (3), उषसः स्तोमौ अश्विनौ अजीगः (4)

3.58.2: The well-yoked horses bear you by the (power of) truth (1). Upwards goes the power of intelligence (like children) towards their parents (2). Destroy completely in us the thoughts connected with Paṇi (demon-hoarder) (3). We are ready for your protection and growth (4). Come to our presence (5).²

[*vi jaretham*: destroy;

medhām: power of intelligence, (5.27.4)]

3.58.3: O strong ones, with well yoked horses and a swiftly moving car (1), hear this hymn of praise (coming) from the heights (2). O Ashvins, have not the men of wisdom of ancient days declared (4), that you are most ready to come to the persons in distress, O dear ones (3)?³

[*avarti*: one in need of help; *suṽṛta*: swiftly moving, (10.70.3);

adreḥ: on the peak, (10.20.7);

Line 2: The hymn comes from the heights of the devotion of the singer.]

3.58.4: If you have a regard (for our lauds), come here with your steeds (1). O Ashvins, all beings call you (2). (The devotees) as friends offer this sweet Soma with the knowledge which destroys hostiles (3). The luminous rays (of Sun) are in front (4).⁴

[*go-rjikam*: the knowledge which breaks down hostiles, (6.23.7);

evaiḥ: steeds; *usrāḥ*: rays;]

3.58.5: O Ashvins crossing many worlds (1), may you come here by the god-ward paths, O strong ones (3); become a movement of power in mortals, O opulent ones (2). Come to the sweet Soma placed here (4).⁵

² सुयुक् ब॑हन्ति प्र॒तिं वा॒म् ऋ॒तेन॒ (1), ऊ॒र्ध्वा भ॑वन्ति पि॒तरै॒व मे॒धाः (2).

ज॑रै॒थाम् अ॒स्मद् वि॒ प॒णेः म॑नी॒षां (3), यु॒वोः अ॒वः च॒कृ॒मा (4),

या॑तम् अ॒र्वाक् (5)

³ सु॒युग्भिः॑ अ॒श्वैः सु॒वृ॒ता रथे॑न द॒स्रौ (1), इ॒मं शृ॑णु॒तं श्लो॒कम् अ॒द्रेः (2),

कि॒मङ्ग॑ वां प्र॒ति अ॒वर्ति॑ ग॒मि॒ष्ठा (3), आ॒हुः वि॒प्रा॒सो अ॒श्वि॒ना पु॒रा॒जाः (4)

⁴ आ॒ म॒न्ये॒धाम् आ॒ ग॒तं क॒त् चि॒त् ए॒वैः (1), वि॒श्वे॒ ज॒ना॒सो अ॒श्वि॒ना ह॒वन्ते॑ (2), इ॒मा हि॒ वां गो॒क्र॒जी॒का म॒धू॒नि प्र॒ मि॒त्रा॒सो न॒ द॒दुः (3), उ॒स्रो अ॒ग्रैः (4)

⁵ ति॒रः पु॒रू चि॒त् अ॒श्वि॒ना र॒जांसि॑ (1), आ॒ङ्गू॒षो वां॑ म॒घवा॒ना ज॒नेषु॑ (2),

ए॒ह या॑तं प॒थिभिः॑ दे॒व॒यानैः॑ द॒स्रौ (3), इ॒मे वा॑ नि॒धयो॑ म॒धू॒नाम् (4)

[Line 2 is similar to line 4 in (5.74.8);

tiraḥ: crossing; across, (6.10.4);

āṅgūshaḥ: power of movement, (5.74.8); hymn (1.61.2);]

3.58.6: Your ancient friendship, which is auspicious, abides here (1). O leaders, your riches are from the family of Jahnu (2). Renewing again our auspicious friendship (3). May we enjoy the sweet-Soma, united in equality (4).⁶

[*jahnoḥ*: name of a ṛiṣi, occurs in (1.116.19), he who kills the evils (KS);]

3.58.7: O Ashvins, full of discernment, Vāyu with his steeds (1), is going to join you who are youthful (2). O Nāsatyas, taking pleasure in the Soma prepared in the evening-rite (3), may you drink it, O great givers, who never err (4).⁷

[*asridha*: who never err, (5.5.8); who cannot be destroyed (S)]

3.58.8: O Ashvins, the impulsions come in your front abundantly (1). The chanters who are faultless and fully engaged in their work (serve you) with hymns (2). Your car comes at once around earth or heaven (3,5), (bringing you) the Soma which is born of truth and urged by the press-stones (4).⁸

[*jūtaye*: urge, (1.127.2, 3.3.8); *īyuh*: approach you;

purūchīḥ: abundantly (S); in front;]

3.58.9: O Ashvins, this pressed Soma most full of essence, desires you (1). May you come to our house to drink it (2). Your car makes the abundant lustre to flow again (3). The yajamāna has fully accomplished the Soma-release; may you come here (4).⁹

⁶ पुराणम् ओकः सख्यं शिवं वाँ (1), युवोः नरा द्रविणं जह्नाव्याम् (2), पुनः कृण्वानाः सख्या शिवानि (3), मध्वा मदेम सह नू संमानाः (4)

⁷ अश्विना वायुना युवं सुदक्षा नियुद्धिश्च (1), सजोषसा युवानां (2), नासत्या तिरोअह्व्यं जुषाणा सोमं (3), पिबतम् अस्त्रिधा सुदानू (4)

⁸ अश्विना परि वाम् इषः पुरूचीः ईयुः (1), गीर्भिः यतमाना अमृध्राः (2), रथो ह वाम् (3), ऋतजा अद्रिजूतः (4), परि द्यावापृथिवी याति सद्यः (5)

⁹ अश्विना मधुषुत्-तमो युवाकुः सोमः तं (1), पातमा गतं दुरोणे (2), रथो ह वां भूरि वर्षः करिर्ऋत् (3), सुतावतो निष्कृतम् आगमिष्टः (4)

[*yuvāku*: desiring you, (1.120.3);

niḥ-kṛtam: fully accomplished, (1.2.6); *varpa*: lustre]

59. Mitra, the God of love

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.59.1: Guides all with his unwinking eye

3.59.2: One protected by you cannot be overcome

3.59.3: With surrender, may we attain to our place in Mitra

3.59.4: We remain in his happy right-mindedness

3.59.5: He is most blissful to singer and guides all

3.59.6: Inspiration given by Mitra is all-conquering

3.59.7: Mitra in his wideness and inspiration is supreme to all

3.59.8: He is approachable even in his might

3.59.9: Provides impulsions for doing works correctly

[Metre: 1-5, Triṣṭup; 6-9, Gāyatrī]

[This is the only hymn in RV with all its mantrās addressed only to Mitra. Elsewhere he is hymned along with Varuṇa.]

3.59.1: Mitra who is hymned guides all persons (in their journey) (1), Mitra supports the earth and heaven (2); Mitra watches all around all workers with the unwinking (eye) (3). To Mitra we offer the luminous offerings (4).¹

[If we invoke Mitra in us, he will guide each one of us in a way most appropriate to each one. He also watches all around to see the nature of our progress and to give hints of changes needed.

“*mitro dādhāra ...kṛṣhṭīr*” can also be interpreted as, “Sun supports the earth and heaven by his forces of attraction (*kṛṣhṭīr*) (gravitation)”. It is the earliest reference to the physical support of heaven and earth by the Sun.

A variant of the mantra is in TS (3.4.11.5). It is a part of the Sandhyā mantrās.]

¹ मि॒त्रो ज॒नान् या॒तय॒ति ब्रु॒वा॒णो (1), मि॒त्रो दा॒धार पृ॒थि॒वीमु॒त द्याम् (2), मि॒त्रः कृ॒ष्टीः अ॒नि॒मि॒षाभि॑ च॒ष्टे (3), मि॒त्राय॑ ह॒व्यं घृ॒तव॑त् जु॒होत॑ (4)

3.59.2: That mortal who learns by Mitra's law of working (2), is possessed of the pleasant offering (the soul's satisfaction in its objects) (*prayas*) (1). Such a soul protected by you cannot be slain, nor overcome (3), nor any evil take possession of it from near or from far (4).²

[Mitra fashions in gods and men impulses whose action fulfils spontaneously all the soul's seekings.

Also in TS (3.4.11); also part of Sandhya mantrās.

prayasvān: have the pleasant offering, (5.20.1);

tvoto: tvā-ūtaḥ: protected by you]

3.59.3: Free from all distress, rejoicing in Ila (the goddess of audition) (1), bowing with the bended knee (2), may we attain to our abiding place in the law of working of Mitra (4), in the wideness of the earth (3), and dwell in his grace (*sumatau*) (5).³

[*āditya:* son of Aditi, the goddess of infinity; Mitra;

mitajñavaḥ: bending the knee in a spirit of surrender;

anamīvaḥ: free of distress or grief, (3.22.4, 3.16.3);]

3.59.4: This Mitra, the blissful, who is to be adored with obeisance (1), a king in warrior-force (2), has been born as an ordainer (3). May we remain in the goodwill of him, the master of yajna (4). May we remain in his happy right-mindedness (5).⁴

[*susheva:* blissful, (3.29.5);

sukṣhatra: warrior force, (5.38.1), warrior-strength, (5.32.5);

vedhāḥ: ordainer (8.60.3); creator, (3.14.1)]

² प्र स मित्रं मर्तो अस्तु प्रयस्वान् (1), यस्त आदित्य शिक्षति ब्रूतेन (2), न हन्यते न जीयते त्वोतो (3), नैनमंहो अश्रोति अन्तितो न दूरात् (4)

³ अनमीवास इळ्या मदन्तो (1), मितज्ञवो (2), वरिमन् आ पृथिव्याः (3), आदित्यस्य ब्रतम् उपक्षियन्तो (4), वयं मित्रस्य सुमतौ स्याम (5)

⁴ अयं मित्रो नमस्यः सुशोवो (1), राजा सुक्षत्रो (2), अजनिष्ट वेधाः (3), तस्य वयं सुमतौ यज्ञियस्य (4), अपि भद्रे सौमनसे स्याम (5)

3.59.5: The great Āditya, is to be approached with prostration (1); (he) guides men appropriately (2). (He is) most blissful to the singer (3). To him, most highly praised (4), to Mitra, offer in Agni this cherished offering (5).⁵

[*juṣṭam*: acceptable, (8.44.7), cherished, (5.4.7)]

3.59.6: The God Mitra, the upholder of all seeing-men gives the protection which conquers (all obstacles) (1). The inspiration (given by him) is luminous and most full of richly varied listenings (2).⁶

[Its variant is in TS (3.4.11.15); a part of Sandhya mantrās;

avaḥ: protection, growth; inspiration;

sanāsim: conquering, (4.15.6)]

3.59.7: Mitra with his great wideness is superior to heaven (1), superior to earth by his inspirations (2).⁷

[*saprathāḥ*: with great wideness, (5.13.4)]

3.59.8: To Mitra, the five peoples labour (1). He is approachable even in his might (2). He supports all the gods (3).⁸

[*abhiṣṭau*: in his approach, (10.6.1)]

3.59.9: Among gods and mortals, Mitra (1), has provided impulsions for understanding (and doing) the workings of the sacrifice (3), for the man whose sacrificial grass is spread (2).⁹

[*iṣṭaye*: for sacrifice, (10.70.11); the meaning of 'desire' is not common in Veda.

vrataḥ: the law of workings (of the gods)]

⁵ महान् आदित्यो नमसा उपसद्यो (1), यातयत् जनो (2), गृणते सुशेवः (3), तस्मा एतत् पन्य-तमाय (4), जुष्टम् अग्नौ मित्राय हविः आ जुहोत (5)

⁶ मित्रस्य चर्षणीधृतो अवो देवस्य सानसि (1), युष्मं चित्रश्रवस्तमम् (2)

⁷ अभि यो महिना दिवं मित्रो बभूव सप्रथाः (1), अभि श्रवोभिः पृथिवीम् (2)

⁸ मित्राय पञ्च येमिरे जना (1), अभिष्टिशवसे (2),

स देवान् विश्वान् बिभर्ति (3)

⁹ मित्रो देवेषु आयुषु (1), जनाय वृत्तबर्हिषे (2), इषं इष्टव्रता अकः (3)

60. R̥bhus, the Divine Carpenters

R̥ṣhi: Vishvāmitrah Gāthinaḥ

3.60.1: Your skill is well-known

3.60.2: You made the single bowl, four-fold

3.60.3: Attained immortality by their perfect deeds

3.60.4: Be united with the beauty of human beings

3.60.5: O Indra, rejoice with R̥bhus in the body of giver

3.60.6: Your radiances labour according to laws of gods

3.60.7: Come with your hundred intuitions

[Metre: Jagatī]

[For a brief essay on the powers of R̥bhus, see, 'Essentials of Rig Veda', chap. 22; (SAKSI), or 'Rig Veda Samhita: Fourth Maṇḍala', (SAKSI).]

3.60.1: O leaders, your affinity is known everywhere to the minds of all (1). O aspirants, you have come (to the yajna) with your knowledge (about it) (2). You have bodies which conquer foes by means of your special knowledge (3). O sons of Sudhanvan, may you accept your share in the yajna (4).¹

[*varpasa*: bodies, (10.3.1); *bandhuta*: the skill of your works (S), friendship, affinity, (4.4.11);

māyabhiḥ: magic-knowledge; special knowledge;

vedasa: knowledge, riches, (1.89.5);]

3.60.2: With your energies, you fashioned the single bowl (into four) (1). With your understanding you separated the calf from the skin (2). With your mind, you fashioned the steeds of Indra (3). By these means R̥bhus attained completely the status of gods (4).²

[Line 1: The bowl is the human body where the four types of energies namely *anna*, *prāṇa*, *manas* and *sva* are mixed up. R̥bhus separate them into four sheaths.

¹ इहेह वो मनसा बन्धुतां नर (1), उशिजौ जग्मुः अभि तानि वेदसा (2),
याभिः मायाभिः प्रतिजूतिवर्षसः (3), सौधन्वना यज्ञियं भागमानश (4)

² याभिः शचीभिः चमसान् अपिशत (1), यया धिया गाम् अरिणीत
चर्मणः (2), येन हरी मनसा निरतक्षत (3), तेन देवत्वम् क्रमवः समानश (4)

apimshat: fashioned, (10.110.9);

line 2 is in (4.36.4);]

3.60.3: The Ṛbhus attained the friendship of Indra (1). They are sons of Manu (human beings) and performed the great deeds (2). They, the sons of Sudhanvan, attained immortality (3), by their peaceful works and perfect deeds which are all pervading (4). They are the doers of good deeds (5).³

[*viṣhṭvī*: all-pervading, work (S)]

3.60.4: Come in the same car with Indra for the (drink of) Soma (1). May you be united with the riches and beauty of the human beings (2). O Ṛbhus, O sons of Sudhanvan, for your heroic acts (4), and your perfect deeds, there is no match (or measure), O chanting sages (3).⁴

[*vāghataḥ*: invoking priest, chanting sage]

3.60.5: O Indra, along with the Ṛbhus who have the plenitude (1), may you drink with your own hands the pressed Soma which is poured in profusion (2). O Maghavan, who is impelled by thoughts (3), rejoice along with the sons of Sudhanvan, who are human (4), in the dwelling of the donor of gifts (4).⁵

[*sam-ukṣhitam*: poured in profusion]

3.60.6: O Indra, rejoice along with Shachī with us here with the Soma-drink (2), along with Ṛbhu and Vāja (1). O one who is invoked by many, these your radiances labour (3), according to the laws of workings of the gods and the *dharma* of human beings (4).⁶

³ इन्द्रस्य सख्यम् ऋभवः समानशुः (1), मनोर्नपातो अपसौ दधन्विरे (2), सौधन्वनासौ अमृतत्वम् एरिरे (3), बिष्दी शमीभिः सुकृतः सुकृत्यया (4)

⁴ इन्द्रेण याथ सरथं सुते (1), सचान् अथो वशानां भवथा सह श्रिया (2), न वः प्रतिमै सुकृतानि वाघतः (3), सौधन्वना ऋभवो वीर्याणि च (4)

⁵ इन्द्रं ऋभुभिः वाजवद्भिः (1), समुक्षितं सुतं सोममा वृषस्वा गर्भस्त्योः (2), धियेषितो मघवन् (3), दाशुषौ गृहे (4), सौधन्वनेभिः सह मत्स्वानृभिः (5)

⁶ इन्द्रं ऋभुमान् वाजवान् (1), मत्स्व इह नो अस्मिन् सर्वने शच्यां (2), पुरुषुत इमानि तुभ्यं स्वसराणि येमिरे (3), व्रता देवानां मनुष्वधर्मभिः (4)

[*svasarāṇi*: radiances, (3.61.4); rites (S); *yemire*: to labour, (8.43.18)]

3.60.7: O Indra, along with the Ṛbhus, the steeds and the plenty of everything (1), come here to the affirming laud of the adorer in this sacrifice (2). During the calls in the journey of the rite (4), (come) to the sacrificer with your hundred intuitions rapid in impulsion and with a thousand guidings (3).⁷

[*nīthāni*: guidance, (4.3.16); *homa*: (our) call, (1.9.9); *ishirebhiḥ*: rapid in impulsion; *ketebhiḥ*: intuitions]

61. Uṣha, the Divine Dawn

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.61.1: Goddess, ancient, ever young

3.61.2: Send forth the pleasant voices of truth

3.61.3: You are the perception of immortality for the worlds

3.61.4: She is perfect in working and enjoying

3.61.5: Elevates the human to the full force of light

3.61.6: By dawn, attain to the substance of delight

3.61.7: Vast is the creative wisdom (*māya*) of Varuṇa and Mitra

[Metre: Trīṣṭup]

[A commentary on this hymn is in (SA, SV), p. 281-287]

3.61.1: O Dawn, richly stored with substance, conscious (1), cling to the affirmation of him who expresses you (2). Goddess, queen of plenty, ancient, yet ever young (3), you move, many-thoughted, following the law of your activities, O bearer of every boon (4).¹

[*maghoni*: queen of plenty, (7.2.6)]

⁷ इन्द्रं ऋभुभिः वाजिभिः वाजयन् (1), इह स्तोमं जरितुः उप याहि यज्ञियम् (2), शतं केतैभिः इषिरेभिः आयवे सहस्र-णीथो (3), अध्वरस्य होमनि (4)

¹ उषो वाजेन वाजिनि प्रचेताः (1), स्तोमं जुषस्व गृणतो (2), मघोनि पुराणी देवि युवतिः (3), पुरंधिः अनु ब्रतं चरसि विश्ववारे (4)

3.61.2: Dawn divine, shine out immortal in your car of happy light (1), sending forth the pleasant voices of the Truth (2). May the steeds, who are well-guided, golden brilliant of hue and wide in their might (4), bear you here (3).²

3.61.3: Dawn, confronting all the worlds (1), you stand high-
uplifted and are their perception of Immortality (2). O New
Revelation, may you move like a wheel (4), travelling over an equal
field (3).³

[*navyasi*: new revelation of the eternal truth;

Divine Dawn comes to the soul with the light of her knowledge, *prajñāna*, confronting all the worlds as field of that knowledge, — that is to say, all provinces, of our universal being, such as mind, vitality, physical consciousness. She stands uplifted over them on our heights above mind, in the highest heaven, as the perception of Immortality or of the Immortal, *amṛtasya ketuḥ*. She reveals in them the eternal and beatific existence or the eternal all-blissful Godhead. So exalted she stands prepared to effect the motion of the divine knowledge, progressing as a new revelation of the eternal truth, *navyasi*, in their harmonized and equalized activities like a wheel moving smoothly over a level field; for now with their diversities and discords removed, they offer no obstacle to that equal motion (SA).

ketu: intuition, perception;]

3.61.4: The bride of the Bliss, dawn in her plenitude, moves (2), like one that lets fall from her a sewn robe (1). Creating Swar, she is perfect in her working, perfect in her enjoying (3), she widens from the extremity of Heaven over the earth (4).⁴

[*svasara*: bliss (SA), radiances, Sun (S)]

² उषो देवी अमर्त्या वि भाहि चन्द्ररथा (1). सूनृता ईरयन्ती (2),
आ त्वा वहन्तु (3). सुयमांसो अश्वा (4). हिरण्यवर्णा पृथुपार्जसो ये (5)

³ उषः प्रतीची भुवन्नानि विश्वा (1), ऊर्ध्वा तिष्ठसि अमृतस्य केतुः (2),
समानम् अर्थं चरणीयमाना (3), चक्रमिव नव्यसि आ बंबृत्स्व (4)

⁴ अव स्यूमेव चिन्वती (1), मघोनि उषा याति स्वसरस्य पत्नी (2),
स्वर्जनन्ती सुभगा सुदंसा (3). आन्ताद् दिवः पप्रथ आ पृथिव्याः (4)

3.61.5: (O aspirants), you meet the Dawn as she shines wide towards you (1). With surrender, bring forward your energy with complete purification (2). Exalted in heaven is the force to which she rises establishing the sweetness (3). She makes the luminous worlds to shine forth and is a vision of felicity (4).⁵

[Here is the indirect mention of the two capital works of Uṣha on human beings. Firstly, she elevates the aspirant to the full force of light and the consequent revelation of the truth. This is mentioned in line 2. Her second deed is the pouring of the delight of existence, Ānanda (or Soma) into the bodily and mental existence (the two worlds in the next verse). This happens when she rises establishing sweetness as indicated in lines 3 and 4.]

3.61.6: By heaven's illuminings one perceives her as a bearer of the Truth (1). Rapturous, she comes with its varied light into the two worlds (2). From Dawn, as she approaches shining out on you, O Agni (3), you seek and attain to the substance of delight (4).⁶

3.61.7: Putting forth his impulsions in the foundation of the Truth, in the foundation of the Dawns (1), their Lord (Varuṇa) enters the Vastness of the two worlds (2). Vast is the creative wisdom (*māyā*) of Varuṇa, of Mitra (3). As in a happy brightness (or wisdom), he arranges and organises the Light in many forms (4).⁷

[The foundation of the Dawns is same as the supramental world in us, the foundation of truth. The lord of the dawns enters into the two worlds of mental and bodily existence, indicated in line 2. The lord of truth is Varuṇa. He is Mitra, source of love and light and harmony. His creative wisdom (*māyā* in line 3) arranges, perfectly organizes, the serene expression of truth in many forms.]

⁵ अच्छा वो देवीमुषसं विभार्ती (1). प्र वो भरध्वं नमसा सुवृक्तिम् (2). ऊर्ध्वं मधुधा दिवि पाजो अश्रेत् (3). प्र रौचंना हरुचे रणवसंहक् (4)

⁶ ऋतावरी दिवो अर्केः अबोध्या (1). रेवती रोदसी चित्रमंस्थात् (2). आयतीम् अग्न उषसं विभार्ती (3). वामम् एषि द्रविणं भिक्षमाणः (4)

⁷ ऋतस्य बुध्न उषसाम् इषण्यन् (1). वृषा मही रोदसी आ विवेश (2). मही मित्रस्य वरुणस्य माया (3). चन्द्रेव भानुं वि दधे पुरुत्रा (4)

62. Savitr and other gods

Riṣhi: Vishvāmitraḥ Gāthinaḥ 1-15; Gāthinaḥ Vishvāmitraḥ
Or Jamadagni 16-18

Indra and Varuṇa: (1-3)

3.62.1: O gods, where is your glory that sustains friends?

3.62.2: Hear my call

3.62.3: Goddess Varutrī, Hotrā and Bhārati

Bṛhaspati: (4-6)

3.62.4: Grant ecstasy to the generous giver

3.62.5: I desire unbending strength

3.62.6: He is inviolable and the mighty lord of strivers

Pūshan: (7-9)

3.62.7: This is our new and perfect hymn to you

3.62.8: Increase our thoughts of plenitude

3.62.9: He contemplates the worlds in detail

Savitr: (10-12)

3.62.10: We meditate on his divine splendour (*bhargah*)

3.62.11: For the enjoyment of bliss, we seek the grace of Savitr

3.62.12: Wise-persons offer their prostrations to Savitri by words
of purification

Soma: (13-15)

3.62.13: Soma and the birthplace of Right (*ṛtam*)

3.62.14: Give us an impulsion in which there is no distress

3.62.15: May Soma increase our life-span

Mitra-Varuṇa: (16-18)

3.62.16: Pour energies with mental clarities on the path

3.62.17: You increase in us by the power of surrender

3.62.18: Jamadagni hymns you in the home of truth

[Metre: 1-3, Triṣṭup, 4-18 Gāyatrī]

3.62.1: May we not indulge in erroneous thoughts (1), and not
sustain injury from the youthful foe (2). O Indra and Varuṇa, where
is your glory (3), that gives nourishment to your friends (4)?¹

¹ इ॒मा उ॑ वां भृ॒मयो॑ म॒न्य॒माना॑ (1), यु॒वा॒व॒न्ते॒ न तु॒ज्या॑ अ॒भू॒वन् (2),
क॒त्यत् इ॒न्द्रा॒वरु॑णा॒ यशो॑ वां (3), ये॒न॒ स्मा॒ सि॒नं॒ भ॒र॒थः॒ स॒खि॒भ्यः॒ (4)

[*bhṛmāt*: by error, (7.1.22); *manyamāna*: I think, (5.4.10);
sinam: sustenance, food, (10.102.11)]

3.62.2: O Indra and Varuṇa who take common delight (3), you are associated with Maruts, heaven and earth (4); you are invoked for continuous protection (2), by the yajamāna, desirous of riches, you who are full of multitudes (1). May you hear my call (5).²

[*purutamaḥ*: full of multitudes, (6.6.2)]

3.62.3: O Indra and Varuṇa, may we have the (desired) riches (1). O Maruts, may there be for us felicities with all strengths (2). May (the goddess) Varutri protect us with refuge (3). May the deity of speech (*hotra*) and the goddess of the vast (Bhārati) protect us by granting discernment (4).³

[*sharaṇaiḥ*: refuge]

Br̥haspati: (4-6)

3.62.4: O Br̥haspati, the universal Godhead, rejoice in our offerings (1). Grant ecstasy (*ratna*) to the generous giver (2).⁴

3.62.5: Bow down with obeisance and adore Br̥haspati with pure hymns of illumination in the pilgrim-journey (1). I desire from him the unbending strength (*anāmi ojas*) (2).⁵

3.62.6: (I pray) to the excellent and adorable Br̥haspati (3), who is inviolable, of universal-form (2), and is the mighty lord to the strivers (1).⁶

Pūshan: (7-9)

3.62.7: O resplendent Pūshan, O god, this is our new and perfect hymn to you (1). You are praised by us with this hymn (2).⁷

² अयमु वां पुरुतमौ रयीयन् (1), शश्वत्तमम् अवसे जोहवीति (2),
 सजोषौ इन्द्रावरुणा (3), मरुद्भिः दिवा पृथिव्या (4), शृणुतं हव मे (5)

³ अस्मे तत् इन्द्रावरुणा वसु व्यात् अस्मे रयिः मरुतः सर्ववीरः (2),
 अस्मान् वरूत्रीः शरणैः अवन्तु (3), अस्मान् होत्रा भारती दक्षिणाभिः (4)

⁴ बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य (1), रास्व रत्नानि दाशुषे (2)

⁵ शुचिम् अकैः बृहस्पतिम् अध्वरेषु नमस्यत (1), अनामि ओज आ चके (2)

⁶ वृषभं चर्षणीनां (1), विश्वरूपम् अदाभ्यम् (2), बृहस्पतिं वरेण्यम् (3)

⁷ इयं ते पूषन् आघृणे सुष्टुतिः देव नव्यसी (1), अस्माभिः तुभ्यं शस्यते (2)

[*navyasā*: new, (6.8.1, 6.8.5); your powers are new; See (3.61.3)
shasyati: formulated;]

3.62.8: May you take delight in our words (1). Increase (or protect) our thoughts of plenitude (2), just as the seeker of wife (protects) the bride (3).⁸

3.62.9: May Pūshan be our increaser and protector (3). He looks upon all the worlds (1). He contemplates on them in detail (2).⁹

Savitar: (10-12)

3.62.10: We meditate on the divine splendour (*bhargah*) (2), of Savitṛ, who is supremely desirable (*vareṇya*) and is That One (*tat*) (1). May he activate our thoughts towards wisdom (3).¹⁰

[There is no symbol 'aum' or 'om' in the beginning of the mantra in all the Veda Samhitās. There is a tradition of beginning the recitation with this sacred symbol on many occasions.

The three lines beginning with *tat savitur* are addressed to the deva Savitṛ, the spiritual Sun. The Sun, Savitṛ, is not the physical Sun we see in the sky, but the supreme Effulgence in the highest firmament above, beyond the lower triple creation. The physical sun is indeed taken as the image of the Truth-Sun, the Centre of all Knowledge and radiating Power. It is the radiance issuing from the Supreme Source in which is massed all the creative movement of the Uncreate that is the ultimate root of all movements in the creation. Let that Light motivate and energize our thought-movements, says the Rishi.

The appendices 4 through 7 give some more information on the Gāyatrī mantra and the deity Savitṛ. Appendix 4 gives the variants of the Gāyatri mantra based on Yajur Veda which are used in practice. The appendix 5 gives the greatness of the deity the creator

⁸ तां जुषस्व गिरं मम (1), वाजयन्तीम् अवा धियम् (2),
 बधूयुः इव योषणाम् (3)

⁹ यो विश्वाभि विपश्यति भुवना (1), सं च पश्यति (2).
 स नः पूष अविता भुवत् (3)

¹⁰ तत् संवितुर्वरेण्यं (1), भर्गो देवस्य धीमहि (2),
 धियो यो नः प्रचोदयात् (3)

Sūrya-Savitri using the mantra (5.81.1). The appendix 6 gives a method of meditation based on the Gāyatrī mantra which is mentioned in the Brh. U. (5.14). The appendix 7 mentions a special chant which combines the Gāyatrī mantra (3.62.10) with the 3 mantrās for bliss (madhu mantrās) (1.89.6-8). This chant is mentioned in Brh. U. (6.3.6). The Upaniṣhad relates this chant to the topic of all-around rejuvenation.]

3.62.11: For obtaining the plenitude, we seek (*imahe*) from the Divine Savitr (1), the gifts of the many-thoughted goddess, for the enjoyment of Bliss (*bhagasya*) (2).¹¹

[The word *bhaga* means enjoyment or the enjoyer; this sense is especially appropriate since the deity Bhaga is coupled with *bhojanam* in RV (5.82.1) (enjoyment). In (5.82.3), Bhaga is coupled with *saubhagam*. Bhagavān, the popular word for the supreme god in later literature, is derived from the Vedic deity Bhaga. Bhagavān means lord of enjoyment. 'Bhagavantaḥ' occurs in RV (7.41.4), (7.41.5). Some explanation on the God of enjoyment Bhaga is given in appendix 8.]

3.62.12: Impelled by thought, the persons of wisdom (*vipra*) offer their prostration of surrender (1), to the Divine Savitr (3), by means of words of purification (*suvṛktibhiḥ*) and the collaborative acts (*yajñaiḥ*) (2).¹²

[Persons offer their surrender by means of their collaborative acts and words. Note yajña is not a mere outward act of ritual. They adore Savitr for developing the power of surrender.]

Soma: (13-15)

3.62.13: Soma who knows the way goes (1), and approaches the perfect place (*niṣhkr̥tam*) of the Gods (2), to sit on the birthplace of the Truth or the Right (*ṛtam*) (3).¹³

¹¹ देवस्य सवितुर्बयं बाजयन्तः (1), पुरंध्या भगस्य रातिमीमहे (2)

¹² देवं नरः सवितारं (1), विप्रो यज्ञैः सुवृक्तिभिः (2),
नमस्यन्ति धियेषिताः (3)

¹³ सोमो जिगाति गातुवित् (1), देवानामेति निष्कृतम् (2),
ऋतस्य योनिमासदम् (3)

[Also in TS (1.3.4.5);

ṛtasya yonim: birth place of truth; also in, (5.21.4)]

3.62.14: O Soma, grant us two and four states of consciousness (1). Give us the impulsion in which there is no distress to the persons of vision (2).¹⁴

[Line 1: (alt.), give us biped and quadruped animals (S);
pashave: animal, persons of vision]

3.62.15: May Soma sit in the world of his session (2). May Soma increase our life-span and overcome our adversaries (1).¹⁵

[*sadhastāt*: world of (his) session, (3.20.2)]

Mitra-Varuṇa: (16-18)

3.62.16: O Mitra and Varuṇa, pour the energies (*ukṣhatam*) with clarities for us on the paths of Ray-Cow (*gavyūti*) (1); (you also pour the energies on) all the worlds (*rajāmsi*) with auspicious actions and the delight (*madhu*) (2).¹⁶

[*ukṣhatam*: the act of pouring the energies and the force of consciousness (on the paths)]

Also in TS (1.8.22.3); Sāma (220, 633), VS (22.8)

For a brief essay on Mitra-Varuṇa, see 'Essentials of Rig Veda', chap. 15.]

3.62.17: (O Mitra and Varuṇa), you are praised by many and you increase (in us) by the power of obeisance (or surrender) (*nama*) (1). You shine by the vast power of discernment (2). You are accompanied by extended hymns; your workings (*vrata*) are pure (3).¹⁷

[*drāgma*: length, (10.70.4); *drāghishṭābhiḥ*: extended (hymns).]

¹⁴ सोमो अस्मभ्यं द्विपदे चतुष्पदे (1), च पशवे अनमीवा इषस्करत् (2)

¹⁵ अस्माकम् आयुः वर्धयन् अभिमांतीः सहमानः (1),

सोमः सधस्थम् आसदत् (2)

¹⁶ आ नो मित्रावरुणा घृतैः गव्यूतिम् उक्षतम् (1), मध्वा रजांसि सुक्रतू (2)

¹⁷ उरुशां नमोवृधां (1), म॒ह्ना दक्षस्य राजथः (2),

द्राघिष्ठाभिः शुचिब्रता (3)

3.62.18: (O Mitra and Varuṇa), you are hymned by the (seer) Jamadagni (1). May you two be seated in the home (womb) of truth (2). O increasers of truth, may you two drink the Soma (3).¹⁸

[The seer Jamadagni is a close friend of Vishvāmitra. He is the son of the seer Bhr̥gu. The sūktās (9.62, 9.65, 9.67.16-18, 10.110, 10.167) are said to be revealed to the seer Jamadagni.

See also (3.53.15)]

¹⁸ गृणा॒ना ज॒मद॑ग्नि॒ना (1). यो॒नौ ऋ॒तस्य॑ सी॒दतम् (2),
पा॒तं सोम॑म् ऋ॒तावृ॑धा (3)

II. Appendices

1. Basic ideas of Rig Veda
2. Insight into the journey of inner yajna
3. Explanation of the Vishvāmitra-Vasiṣṭha confrontation
4. Variants of Gāyatri mantra
5. The greatness of Sūrya-Savitri as given in (5.81.1)
6. Meditation using the Gāyatri mantra: Hints of Brh U. (5.14)
7. Gāyatri mantra and Rejuvenation: Brh. U. (6.3.6)
8. Gāyatri Mantra for Bhaga Savitri: (5.82.1)
9. Spiritual Meanings of Some Words
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1. The Basic Ideas in Rig Veda^{*}

The Rig Veda Samhita is arranged in ten books or Maṇḍalās of which the books two through seven are given each to the hymns of a single ṛishi or his family. The names of these six ṛishis are Ṛṭsamada, Vishvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha.

The First, Eighth and Tenth Maṇḍalas are collections of sūktās by various ṛishis. The Ninth Maṇḍala has all hymns dedicated to a single deity, Soma, the delight of existence. The total number of ṛishis of RV is about 400, which includes about 30 women ṛishis.

“Rig Veda is one in all its parts. Whichever of the ten Maṇḍalas we choose, we find the same substance, the same ideas, the same images, same phrases. All the ṛishis are the seers of a single truth and use a common language in its expression. . . . They differ in temperament and personality; some are inclined to a more rich,

^{*} Same as that in ‘Rig Veda Samhita: Tenth Maṇḍala’, SAKSI

subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion". (SA)

The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra, Soma, Sūrya etc., and goddesses such as Aditi, Sarasvati etc. The singers regard these gods and goddesses as their friends and associates. All these gods are aspects of the Supreme One and they act harmoniously. Each god has a specific function and an associated personality endowed with certain powers to carry out the function. The boons asked by these singers or ṛishis are in several steps. First of all, the cosmic powers are prayed to come to the vicinity of the singers and manifest the psychological powers associated with each deity. Note that the Vedic people or these poets were not primitive agriculturists. They lived in a highly cultured society. Their ideal was to attain perfection in all the works they were doing during all their waking hours. They did not set-up artificial compartments such as worldly-life and spiritual-life. Their aim was to manifest the divine life on earth.

Any work has three components namely mental knowledge, force or will-power, and delight. The cosmic powers associated with these aspects are Indra, Agni and Soma. Agni is the most important and most universal of all Vedic gods. The God Agni has many powers, the most prominent among them is the will-power. He is the seer-will *kavikratu* (1.1.5) or the will in the heart (*kratu hṛdi*), (4.41.1). To begin and complete a task, will-power is a prerequisite. The deity Indra is associated with the realm of mental knowledge. Soma is the delight of existence which is released by doing any work in a conscious manner, being fully aware of it in its entire execution. Hence in the early stages, the singers pray for the presence of these three gods so that they may manifest their respective powers. A human being performs all the tasks on hand perfectly to the extent of his/her openness and receptivity to the powers of gods.

The preliminary success achieved by these singers makes them pose deeper questions and pray for the revelation of answers.

“The greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, resides in its application to the inner life of man. Man lives in the physical cosmos subject to death and the “much falsehood” (*anṛtasya bhūreḥ*, 7.60.5) of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, (*ṛtasya panthāḥ*, 7.66.3, 3.12.7). Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, (*ekam sat*, 1.164.46), supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of ordinary mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is

the conquest of death, the secret of immortality, the perception of a realizable divinity of the human spirit. This was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, (*pūrve pitaraḥ manuṣhyāḥ*, 10.130.6) founded a great and profound civilization in India." (SA)

2. Insight into the Journey of Inner Yajna⁺ (workings of Agni and Indra)

Recall that the goal in human life is the attainment of divinization or all-sided perfection. The sūkta (4.58.6-7) states that the journey begins with the ocean of inconscience and ends at the superconscient ocean. This ocean at the bottom is called as *apraketam salilam* in (10.129.2). The same idea is in (3.22.3). It is called as waters at the bottom in (3.22.3). It is a complete chaos (Tai. U. 2.7.1). Here there is no light, only darkness. Here no form can last, the death or destruction (*mṛtyu*) is supreme. The creation begins here. Note that creation is a process of evolution. What is already potential, becomes manifest. The first powers to manifest are the so-called negative powers such as *alakṣmi*, (absence of beauty), hunger which is described as death in the Brh. U. (1.2.1). Then comes the positive powers and their continuous development such as light, stable forms (*sat*) and immortality. The realm of matter and realm of *prāṇa*, life energy appear, along with the beings of life. Then the realm of mind manifests and then the human being himself comes to the picture with some mental power. That is why he is called *mānāva*, one with the mind (*manas*). Each human being goes on developing, manifesting the powers hidden in him or her. The form and content in manifestation increases from *asat* to *sat* as described in Brh. U. (1.3.28). For instance the various sounds, often cacophonous, develop into music endowed with harmony, beauty and rhythm. Similarly the arbitrary movements develop into dance.

Our journey including our many lives in many births is sandwiched between the two oceans. Who journeys? It is the soul of the person along with yajna which is conscious.

⁺ This essay compliments the essay on Inner Yajna in the appendix of Maṇḍala 4. The two essays cover different aspects of inner yajna.

(3.12.2) states, 'O Indra and Agni, the conscious sacrifice (*chetanaḥ yajnaḥ*) journeys taking the worshipper along with it. Usually we interpret yajna as a journey based on the meaning of *adhvara*. Here the journey is mentioned without using the word *adhvara*.

The main help is from Agni who also stretches from the one ocean to the other. (4.1.11) states that the two ends of Agni are invisible and we are aware of only some aspects in the middle.

(3.22.2) states that, 'O Agni, your splendour is in heaven. It is in the earth and its growths and its waters (below). By this you have extended the whole midworld. (3.22.3), due to Gāthi Kaushikaḥ, the father of Vishvāmitra states, 'O Agni, you speak to the waters that abide below; you speak and go towards the waters that abide above in the luminous world of Sun'. (3.1.17) states that Agni is the charioteer of the human beings in their journey towards the gods or divinizing their lives.

(3.1) and (3.31) are the two sūktās which have several insights.

(3.1.9) states that Agni is moving in secrecy, but he himself is not secret. The very first mantra (3.1.1) states the condition when the human soul has marched some distance away from the lower ocean. The traveller states that he is accomplishing the labour. Now he/she is pressing the Soma or Ānanda. Hence there is delight in the body. He calls upon Agni to take the delight. (3.1.2) states that the inner yajna is being done in its forward movement. The gods have willed a path for the strong and the wise (3.1.2).

What is the origin of Agni? (3.1.3) states that the gods discovered Agni in the superconscious waters. It calls Agni as the 'seeing fire'. (3.1.4) states that the seven mighty mothers or sisters or rivers carried him from the super conscious ocean to the subconscious ocean. This is the Agni described in (4.58) with his two ends invisible.

(3.1.5) states that he wears light like a robe around the life of the waters and founds his glories, i.e., he purifies the nervous life in man, lifting up its limited desires; he purifies the will in works (*kratu*) by his powers. The sevenfold waters are described as being, 'neither clothed, nor were they naked' in (3.1.6). These seven powers become the seven words or fundamental creative expressions, *sapta vāṇiḥ*. This life of pure mind is not like the ordinary nervous life which devours. They

are the eternal truths robed in a transparent veil of mental forms. Because of 'veil', they are 'not naked'. Because of the transparency, they are 'not clothed', (3.1.6). Two great equal companions are his mothers, the heaven and earth (3.1.7). Agni discovered the soul journeying with his helpful comrades, the helpful experiences and powers from his earlier births. But Agni himself is not secret, becoming the eternal Son, Kumāra. He is the Kumāra who is called in the Purāṇa as *Skanda*, the commander of the armies of the gods combating the hostiles. The same *skanda* is mentioned at the end of Chhāndogya U. (7.26.2), '*skanda ityāchakṣhate*'. The gods or the divine powers in man using mind as an instrument reach him (Agni) there, unite around him, set him to the great work of the world in this new, mighty and effective birth (3.1.13).

In the gated house of the mortals (i.e., the human body) he the immortal sat as king accomplishing the things of knowledge, (3.1.18). The soul prays to Agni, 'O Agni, you journey as their charioteer in the wake of the gods, achieving their aim', (3.1.17). 'Come to us with your happy befriendings; create in us the abundance of the delivering riches', (3.1.19). 'May there be created in us that true thinking of yours, the many-actioned lasting conquest of the light, (3.1.23, 3.1.24).

Another important sūkta for understanding the details of the journey of yajna is (3.31). When the *jīvas* (or souls) go on their journey from the ocean of unconsciousness below to the superconscient ocean above, the hostile powers which abide in the ocean below also proceed to impede the journey. The hostile power Vala covers the knowledge. The demon Vṛtra stops the divine energies from flowing and helping the journey of the human being. The conception of unity of all things symbolized by Sun is hidden in the darkness. We seem only to be aware of all things fighting each other. Similarly new ideas specified by the dawns are also not appreciated by the human beings. (3.31.5) states that Indra and the seven seers released the knowledge symbolized by cows. We call the knowledge as Ray-cows. The goddess of intuition, Sarama, finds the path to the ocean above as indicated in (3.31.7). Indra helps the human being by removing their defects and leading them on the path of immortality by the inner yajna, a rite lasting ten symbolic months (3.31.8, 3.31.9). There is a vision of how the work is done perfectly and how Indra instructs us,

(3.31.12, 3.31.14). Thus the hidden Sun (unity of all things), the hidden Dawns (the new ideas) and hidden Agni (will-power) become uncovered and revealed. The path to the ocean-above also becomes clear, (3.31.15). The divine dynamical energies (waters) become accessible, (3.31.16). Now Rīṣhi declares that he has made Indra also take a new birth in him, (3.31.19).

Earlier Indra has released the knowledge covered by the hostiles. Now Indra opens all of his own doors, i.e., gives the devotee and rīṣhi the access to all his own powers (3.31.21).

3. Explanation of the confrontation between Vishvāmitra and Vasiṣṭha

Brāhmaṇa books state that the anecdotes or stories mentioned in Brāhmaṇa books should not be regarded as literal happenings but as symbolic. These anecdotes have a separate purpose in the context called as *arthavāda*. In the Bālakāṇḍa of Rāmāyaṇa, the sage Vishvāmitra comes to the court of the king Dasharatha and requests the assistance of his sons, Rāma and Lakshmaṇa, for the protection of the yajna-rite he is planning to perform. With great hesitation and at the urging of the rīṣhi Vasiṣṭha, Dasharatha consents to the request. Recall that Rama is just sixteen years of age. Rāmāyaṇa makes it clear that Rama did not regard himself as an avatāra. It is natural for him to be curious about why such a great sage with the possession of magical powers needs his help. During the journey, the son of Rīṣhi Gotama reveals to Rama and Lakshmaṇa the greatness of the Rīṣhi Vishvāmitra. He wants to convey important precepts to them through this anecdote. Rāmāyaṇa is a great poem. The poet uses a flowery language, embellished with ornamental epithets so as to make the anecdote interesting to the young persons. Only when a person hears an anecdote with interest will he be able to appropriate the deeper ideas behind the anecdote.

In the anecdote the king Vishvāmitra pays an impromptu visit to the ashram of the seer Vasiṣṭha. He is entertained royally with the materials given by cow of plenty (*kāmadhenu*) which satisfies all the desires.

The greed in the king erupts and he advances to grab this magical cow which however refuses to come to him. All the physical force used by Vishvāmitra is futile against the non-physical force of Vasishṭha. Frustrated, he wants to acquire the *brahma*-power which Vasishṭha had. The first step is undertaking the tapas.

The rishi indirectly hints to Rama that just as the confrontation between Vishvāmitra and Vasishṭha led to the great journey of Vishvāmitra, his contact with the same rishi is the seed of all the great deeds that are to happen.

Note that even though Vishvāmitra is capable of defeating the demons himself, he wants the princes to get the experience of fighting directly the demons. This experience is crucial later for Sri Rama.

Rishi stresses indirectly importance of effort and not to hanker after things which are obtained by magical methods. Human beings always hanker after an entity which satisfies their desires. Most people do not understand that the access to such powers causes great harm also. By not doing work, they miss the joy of work for which there is no comparison. He wants Rama to develop the joy of work.

Next he tells the princes all the setbacks faced by Vishvāmitra in his journey and how he faces them boldly. The rishi is hinting to Rāma about the great setbacks that will happen in his life.

It should be stressed that the confrontation happens between a rishi (Vasishṭha), and an ordinary person (Vishvāmitra), before he became a rishi. Veda has no record of any confrontation between any two rishis. However in their eagerness to make the story interesting to young persons, the Purāṇa books extended these stories indicating that the children of the two sages become mutual enemies. This is far from truth. These extensions do not serve any purpose.

4. Variants of the Gāyatri mantra

a. The Savitar Mantra in the Yajur Veda: VS (36.3), KYTS (4.1.11.1)

The mantra in these texts has four lines of which the last three lines are same as the three lines in the Gāyatri of Vishvāmitra.

The first line is

भूर्भुवः स्वः bhūr bhuvaḥ svaḥ

Since there are 27 syllables in the entire mantra here, the metre is not Gāyatri, but Uṣṇik.

The meaning of the additional line is:

“May we become aware of the three planes in us”.

The three words *bhūḥ*, *bhuvāḥ* and *svaḥ* in this line represent the three worlds or planes of consciousness in each one of us. The three planes are the plane of physical matter *bhūḥ*, the plane of life-energies or *prāṇa* called *bhuvāḥ*, and the plane of mental energies and the higher spiritual intelligence called *sva* or *svaḥ*. One should become conscious or aware of the three planes in oneself at first. Then other 3 lines beginning with *tat savitur*, are recited.

b. Variants of the Main Mantra:

Some persons belonging to the Kriṣṇa Yajur Veda replace the word *svaḥ* by *suvaḥ*.

Hence the first line reads: *om bhūr-bhuvāḥ-suvaḥ*.

In some booklets, the word *vareṇyam* is replaced by *vareṇīyam*, with the reason that by making this modification, the mantra *tat savitur* will have exactly 24 syllables. But the Rig Veda Samhita states that the metre is *nichṛt gāyatri*, i.e. the number of syllables is less than 24. But all the elaborate error-correcting methods of chanting of Rig Veda (3.62.10), called *aṣṭa vikṛtis* declare that the correct word is *vareṇyam*.

c. Extended Mantra used in Prāṇāyāma

Om Earth, Om mid-world, Om Heaven, Om the realm of super-mind (1), Om ānanda world, Om the world of askesis, Om Truth (2). Om, may we meditate on the Adorable Light of that Divine Generator (3), who energizes our thoughts (4). Om, He is water, light, flavour, ambrosia and also the three worlds. He who is denoted by *prāṇava* is all these (5).¹

¹ ओं भूः , ओं भुवः , ओॽसुवः , ओं महः (1).

ओं जनः , ओं तपः , ओॽ सत्यम् (2).

ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि (3).

[This mantra is a prayer for the activation of intelligence. How should the devotee use this power ? This is the subject matter of next two mantrās.]

5. The greatness of Sūrya-Savitri as given in (5.81.1)

The deity of the Gāytri mantra (3.62.10) is Sūrya-Savitri. He is the creator. But this Maṇḍala does not give more details on this deity. However Rig Veda has 8 complete sūktās dedicated to Savitṛ. They are (1.35), (4.53), (4.54), (5.81), (5.82), (6.71), (7.45), (10.139) and (10.149). The translations of all these sūktās are given in the appropriate SAKSI publications of respective Maṇḍalās. For instance (10.139), (10.149) are in the 'Rig Veda Samhita: Tenth Maṇḍala'. One can use the epithets in these sūktās for meditating on the deity Savitṛ.

We have mentioned that the deity Sūrya (Sun) is closely related to Savitri. Whereas Sun represents the static elements of creation, Savitṛ represents the dynamical elements. There are about 65 mantrās of RV dedicated to Sun (Sūrya). Among them, are five complete Sūktās namely (1.50), (1.115), (10.37), (10.139), (10.158) and (10.170) other Maṇḍalās have some mantrās. In the third Maṇḍala, there are no mantrās to Sūrya.

We will first quote 2 mantrās from the seer Vasiṣṭha, (7.45.1) and (7.45.4). "Savitṛ comes holding in his hand many human fulfilments, brings forth and establishes here the fullness of being", (7.45.1).

"May he establish for us a vast manifestation of being rich in content. May he always protect us with happy states of being", (7.45.4).

"O Savitṛ, you are releasing the splendour over the wide earth. May you grant mortal enjoyments to men" (7.38.2).

We will give the description contained in the mantra (5.81.1) in the fifth Maṇḍala due to the Rishi Shyāvāshva Ātraya, a sons of the

धियो यो नः प्रचोदयात् (4),

ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् (5)

well-known ṛiṣhi Atri. It is in Jagati metre with 4 lines of 12 letters each. This mantra is quoted by Shvet. U. (2.2).

The illumined yoke their mind and they yoke their thoughts (1), to the illumined godhead, to the vast, to the luminous consciousness (2).³ (5.81.2, first half)

Sūrya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *bṛhat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is *vipashchit*, clear in the perception. Men, as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Sūrya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga.

Knowing all phenomena (*vayunāvit*) he orders, sole, the Energies of the sacrifice (3). Great is the praise of Savitri, the creating Godhead (4). (Second half)

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their Causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (*hotrās*) in the human being, one corresponding to each of the seven constituents of his psychological existence, —

³ युञ्जते मनं उत युञ्जते धियो विप्रा (1). विप्रस्य बृहतो विपश्चितः (2),
वि होत्रा दधे वयुनाविदेक (3). इन्मही देवस्य सवितुः परिष्ठतिः (4)

body, life, mind, supermind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Sūrya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. 'Knower of phenomena, sole, he arranges the sacrificial energies.'

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation — for all our existence is a constant creation of the universe of man's whole being. (SA, SV)

For more information on Savitṛ, see, 'Essentials of Rig Veda' (SAKSI). The luminous writings on Savitṛ and other solar gods in (SV), p. 421-463 are highly educational.]

6. Meditation using the Gāyatri mantra: Hints of Brh U. (5.14)

Gāyatri mantra given in (3.62.10) is the most popular in the Vedic literature. Clearly people want to use it as an aid to meditation. The Sanskr̥t word for meditation is *dhyāna*, the movement of thought or intelligence (*dhī*). How should we channel our thought? The anuvāka in Brh. U. (5.14) gives some hints.

Recall the three pādās of the mantra indicated in page 182. The first pāda is: 'That-one-Savitṛ-adorable'. The Upaniṣhad (5.14.1) states: use the triplet *bhūh* (earth), *antarikṣha* (mid-world) and *dyaus* (heaven). The words together have 8 letters, like the first pāda. Why? A part of the reason is in (5.5.3). Imagine that one (Tat) as the being in the solar orb, what we call as the spiritual Sun. Imagine *bhūh* as His head, *bhuvar* as His two arms, and *sva* as His feet. Note that in the Upaniṣhad *bhuvaḥ* is same as midworld and *dyauḥ* is same as *sva*.^{*} Such an image can be sustained in the mind for a long time.

The Upaniṣhad (5.14.1) declares that this meditation wins all in the three worlds because you are invoking simultaneously the spiritual Sun.

* Things are different in Veda

The second pāda is: 'we meditate on the splendour of the deity of Savitri'. Upaniṣhad (5.14.2) states 'meditate on the sound and meanings of the epithets to Savitr given in the Rik mantrās, Yajus mantrās and Sāma mantrās'. We can pick up any epithet or a combination of epithets that we like.

The third pāda states, 'May the deity Savitr impel our thoughts towards the Supreme'. We can imagine the thoughts coming out of the spiritual Sun having all light and power. The Upaniṣhad (5.14.3) states, 'relate the third pāda to the three aspects of life-energy, *prāṇa*, *apāna* and *vyāna*.

The thoughts are intimately connected with the life-energy. *prāṇa* refers to all the positive qualities which takes us to the higher and higher states, the all-round perfection. *apāna* is that which takes us down, i.e., *apāna* takes away all the negative forces and ideas away from us. *vyāna* means that which pervades around our body and all bodies. The Upaniṣhad declares that by this meditation with the third pāda, the person wins all the creatures that exist in the universe.

7. Gāyatri mantra and Rejuvenation: Brh. U. (6.3.6)

Brh. U. (6.3.6) suggests a chant interspersing the three pādās of the Gāyatri mantra (3.62.10), with the three madhu mantrās (1.90.6-8), and three *vyāhrties* *bhūḥ*, *bhuvaḥ*, *svaḥ*. The chant is given below.¹ It has nine lines in all; lines 1, 4, 7 constitute the Gāyatri mantra, Lines 2, 5, 8 are respectively, (1.90.6), (1.90.7) and (1.90.8). The lines (3, 6, 9) are the three *vyāhrties*.

RV (1.90.6): Sweetness in the winds of life to the truth-seeker (1);
Sweet flow for him the rivers of being (2);
Sweet for us be its growths (or plants) (3).²

¹ tat savitur vareṇyam (1), madhu vāta ṛtāyate, madhu kṣharanti
sindhavaḥ, mādhvīr naḥ santu oshadhīḥ (2), bhuḥ svāhā (3),
bhargo devasya dhīmahi (4), madhu naktam uta ushaso, madhumat
pārtivam rajaḥ, madhu dyaaur astu naḥ pita (5), bhuvaḥ svāhā (6),
dhiyo yo naḥ prachodayāt (7), madhumān no vanaspatir, madhuman
astu sūryaḥ, mādhvīḥ gāvo bhavanti naḥ (8), svaḥ svāhā (9)

² मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥

[The winds of life refer to the actions of life-energy (*prāṇa*) in us. *Prāṇa* controls our emotions, sentiments, loves and hates, our interpersonal interactions and many other things. They are all designed by the creator to be harmonious. The truth-seeker recognises this bliss and harmony in all the aspects of *prāṇa*. The rivers of being refer to the currents of energies flowing in us which maintain our health and give the energies for our actions. We have also to recognise the bliss inherent in all the nature including its trees, bushes, flowers, ferns, hills, anthills, sandhills etc.]

RV (1.90.7): May the nights be sweet for us and also the dawns (1);
may the Earth and its associated regions be sweet (2);
May the Father-Heaven be sweet (3).³

[Dawns refers to all uplifting experiences. Nights refers to the periods of our life where we digest the experiences. Earth refers to all the activities connected with matter, most of our everyday activities. Heaven refers to all our mental activities. The prayer is that we recognise the bliss while performing all actions, physical or mental and also during our periods of rest and repose.

uṣhasaḥ: dawn, the beginning of spiritual life;

rajaḥ: a synonym of *loka* or world; *pārthivam rajaḥ*: the collectivity of the physical world, vital world, mental world etc.]

RV (1.90.8): Full of sweetness to us be the lord of bliss (1);
full of sweetness be *Sūrya*, the luminous (2);
Sweet become to us the herds of his rays (3).⁴

[The Lord of bliss is Soma, symbolised by the creeper of the name. Just as the Soma juice is released by crushing the creeper, the Soma, the delight, is released by the effort involved in all actions. By recognising that the release of bliss or *ānanda* is not caused by us, but is part of the Divine plan, we feel the bliss. Often because of our busy schedule we never notice the joy of work. *Sūrya*, the physical Sun, gives the bliss by the rays. The spiritual Sun creates new illuminations in us.]

³ मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥

⁴ मधुमान्नो वनस्पतिर् मधुमान् अस्तु सूर्यः । माध्वीः गावो भवन्तु नः ॥

We have already mentioned the meaning of the three *vyāhrties*, *bhūh*, *bhuvah*, *svah* in the earlier section.

The Upaniṣhad (6.3.6) suggests the following ritual along with the chant:

- a. perform *āchamana*, (sip the water, symbolising the divine dynamical energies)
- b. Perform the interspersed chant of 9 lines
- c. Then repeat the *gāyatri* mantra and the *madhu* mantrās (1.90.6-8)
- d. Declare: 'May I myself be all this; This is the earth, midworld and heaven, *svāhā*'.⁵

The symbolic intake of the *prāṇa* (indicated) by the mantra is said to rejuvenate the person. This is the *prāṇa vidya*.⁶

In this practice, *prāṇa vidya*, *prāṇa* does not mean merely the life-energy. It means the consciousness force *chit-shakti*. If one were to come into contact with the *chit-shakti*, one would indeed get the power of rejuvenation.

The Upaniṣhad gives the analogy. "Even if anyone sprinkles it on a dry stump, branches would grow and leaves spring forth". The line of teachers is, 'Uddālaka, Yājñavalkya, Madhuka, Chuta, Jānaki, Satyakāma'.

For more on *prāṇa vidya*, see the 'Lights on the Upaniṣhads' pp.47-66 by T. V. Kapāli Sāstry, (SAKSI).

8. Gāyatri Mantra for Bhaga Savitri: (5.82.1)

"The goal of the journey in the Veda is the illimitable joy of the truth, of the infinity of our being. Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness. He is the divine enjoyer in man" (SA, SV). He is one of the four guardians of light in RV, the other three being Mitra, Varuṇa and Aryaman.

⁵ *ahameva idam sarvam bhūyāsam, bhūrṇbhuvaḥ svaḥ svāhā* (Brh. U. 6.3.6)

⁶ *api ya yenam shuṣhke sthāṇau niṣhinchet, jāyeraṇ shakhāḥ, praroheyuḥ palāshāni*, (6.3.7) (repeated in verses 8, 9, 10, 11, 12)

All enjoyment, the mortal as well as the divine, comes from Bhaga. The Vedic ideal is the inclusion of all life and joy, divine and human, the wideness and plenty of earth, the vastness and abundance of heaven, the treasures of mental, vital (or prāṇic) and physical existence purified and perfected in the divine truth. It is this all-including felicity that is the gift of Bhaga as state (5.82.3).

Note that *bhagavantah*, the popular word for the supreme god in Purāṇa occurs in RV (7.41.4,5), meaning possessor of divine enjoyment.

7.41.4 (part): Now may we be the possessors of the divine enjoyment.¹

We give below the mantra (5.82.1) which is also known as 'the gāyatri mantra in the anuṣṭup metre'. (3.62.10) is known as, 'the gāyatri mantra in gāyatri metre'.

(5.82.1): Of Savitri divine (1), we embrace that (*tat*) enjoying (2), that which is the best, rightly disposes all (3), and which reaches the goal, of Bhaga, we hold that by the thought (4).⁷

[*bhojanam*: enjoying; *dhīmahi*: hold by thought, meditate;
vr̥ṇīmahe: embrace;]

[It is to the divine creator in the name and form of Bhaga that this human capacity for the divine and the right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ānanda of the world manifests itself. By this Ānanda, we can arrive at the right and truth of all things. Thus this Ānanda carries man to his goal. See also (5.82.6) which mentions, 'holding all the things of delight (*vāmānī*) by thought'.

According to the *anukramaṇī*, there are no sūkta completely dedicated to Bhaga. However the sūkta (5.82) due to Savitṛ also deal with Bhaga.

¹ *uta idānīm bhagavantah syāma*

⁷ तत्सर्वितुर्वृणीमहे (1), वयं देवस्य भोजनम् (2)

श्रेष्ठं सर्वधातमं (3), तुरं भर्गस्य धीमहि (4)

For more information on Bhaga, see the entire sūkta (5.82) with the translation and commentary given in the SAKSI book, "Divinizing Life: The Path of Atri Rishi; translation of all 727 mantrās of RV Maṇḍala 5".

This mantra RV (5.82.1) is mentioned in Chhāndogya U. (5.2.7). It is next to a famous prayer in prose in (5.2.6) of same Upaniṣhad. (5.2.7) is given to support (5.2.6). Both these are given as a part of the famous *upāsana* entitled, 'Prāṇa Vidya' mentioned in appendix 7. The prayer (5.2.6) mentions the Supreme One who is most senior and excellent. The devotee prays for the share and enjoyment in His supremacy and overlordship. All existence is for the enjoyment of the Supreme One. The devotee prays for a share in this enjoyment. This verse should put to rest the false notion that 'enjoyment' has no place in the Upaniṣhad thought.]

9. Spiritual Meanings of Some Words

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey.
adhva is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the mother of finites

apāka: wise person

apāmsi: works

apa: away

apaḥ: work, (10.12.4); waters set in action, (3.6.7)

apasaḥ: works, doers of work

arātīḥ: hostiles, non-givers

arati: traveller, worker, pilgrim

ari: warrior

āpaḥ: waters or dynamical energies

dakṣha: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goḥ, gauḥ: cows of knowledge, ray-cows

hamsa: swan; the soul soaring to the heights

- havyam*: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being
- hotā, hotṛ*: priest of the call, the priest who invokes the other gods to come to yajña; Agni
- kāvya*: wisdom of a seer; seer-wisdom
- kratu*: will-power
- manīshā*: mental wisdom
- pāka*: immature
- panchajana*: five peoples; see the 'Essentials of Rig Veda', chap. 27
- rādha, rādhasaḥ*: achievement, (5.13.6)
- ratna*: ecstasy
- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
- ṛk*: mantra of illumination in metrical form
- ṛtam*: Right activity; truth in movement
- sādha*: achieving the aim, (3.1.17);
- sādhuh*: perfection; efficient in works
- shravas*: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
- stoma*: affirming laud; repetition of several rik mantrās in an order
- svadha*: self-law; the law which supports each entity from within
- toka*: son; god being born as a son of the human yajamāna, creations of a person;
- uktha*: utterance (of a pāda of mantra)
- urūṣhya*: guard
- ushanas*: aspirant; name of a seer, (4.16.2)
- ūti*: protection; growth of the god in a human being
- vṛshabha*: bull, the mighty one; one who showers gifts, the supreme person
- vāja*: plenitude, plenty of everything
- vedhāḥ*: ordainer or arranger of all actions in nature
- vrata*: workings of the divine law; not the human observances

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words in 450 pages.

10. Highlights of this translation

The translation follows the paradigm described in detail in our earlier book, 'Rig Veda Samhita: Tenth Maṇḍala'. For the benefit of the readers, who may have not seen that book, we are presenting some of the highlights of the translations in this book.

(i) Readability: A title is assigned to every mantra; the titles of all the mantrās of the sūkta are listed together at the beginning of the sūkta. The translation of each mantra is in several phrases or sentences, usually four; each sentence or phrase is meaningful by itself and has only about 10 words. These parts are numbered. The division is related to the structure of the Sanskr̥t mantra as indicated in item 4. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or two sentences.

(ii) How to Read this Book: This book has 62 chapters or sūktās. The earlier chapters are not usually prerequisites for later chapters. We suggest that a reader begin with a chapter which has some appeal to him/her. A reader can make the choice by scanning, 'The titles of Sūktās'. At the beginning of each sūkta, we give a listing of the titles of all the mantrās in the sūkta.

(iii) Wisdom: It is the focus here. The details of any ritual are not in RV. The rituals or the anecdotes or the ordinary natural phenomenon like the formation of rain from clouds are sidelined.

The wisdom mentioned in the ancient Vedāntic literature and most Hindu writings focuses on getting release from this world and attaining the transcendent self or the supreme person after death. The life in the world is regarded as full of misery.

In Veda there is no strict partition between the world here, and the world beyond. The goal is the attainment of all-sided perfection. Hence the desire is not considered bad *per se*. Not all desires are good. Discrimination is needed. Work, enjoyment and progress have a place in life. Each deity is endowed with a

psychological power such as will-power, powers of mind, clarity of thought etc. These powers can be developed by everyone by invoking the respective deities who help us in reaching the goal of perfection. Many Veda mantrās have metaphysical, yogic and psychological insights. We find here the various yogas such as *bhakti*, *rāja*, *jñāna*, *vibhūti* etc., popularised later. The source of all the ideas here are the translations of Rig Veda mantrās by Sri Aurobindo and Sri Kapāli Sāstry and their essays.

(iv) **Pāda structure of the mantrās:** All the mantrās in the Rig Veda are in seven metres and their variants. Six of the major metres can be described by two parameters, namely the number of *pādās* in it and the number of syllables (*akṣhara*) per *pāda*. Gāyatrī (8, 3) means Gāyatrī has 3 *pādās* with 8 *akṣharās* in each so that the verse has a total of 24 syllables. The other four metres are:

Anuṣṭubh (8, 4), Pangkti (8, 5), Triṣṭup (11, 4), Jagatī (12, 4).

In the other two metres and the variants of the other metres, all the lines do not have the same number of syllables. So we have to indicate the pattern: Uṣṇik (8/8/12) and Bṛhatī (8/8/12/8).

A significant fact ignored for thousands of years is that each *pāda* constitutes a meaningful sentence or a meaningful clause for the sentence in the neighbouring *pāda*.

Here for each mantra, we give the text of the mantra in Devanāgarī script, divided into the *pādās*, three or four, which are numbered. The translation of each *pāda* is given in the main body of the book with the corresponding number. Sometimes a *pāda* may be subdivided into two parts, to increase the clarity of the meaning.

Note that each *pāda* has only 3-5 words. Its translation may have 8-10 English words. For those persons with some knowledge of Sanskrit, connecting the Sanskrit words in the *pāda* in the footnote with the English words in the corresponding translation may not be overly difficult.

For those interested in chanting the mantra, the *pāda* structure is useful. Many persons have difficulty in chanting a mantra because they do not know where to break. Recall that the most popular metre Triṣṭup has 44 letters. But chanting a *pāda* with eleven letters or less is not difficult. This is the experience of several readers.

(v) Classes of readers: Those readers who do not know Sanskr̥t can skip the footnotes in Devanāgarī script and read only the main body of text in English. Those who are interested in chanting or in understanding the meanings of words should read the footnotes and the related information about the word-meanings in the text.

(vi) Literal translation: In this prose translation, every word in the original Sanskr̥t is represented by one or two words in English. There are no words in the translation for which there is no corresponding word in Sanskr̥t. The additional words are placed there in brackets. Ex: (Goddess) Puramdhi. The word 'Goddess' is not in the text, hence it is in brackets.

(vii) Assignment of meanings for words: We have tried to be consistent. The same meaning is assigned to the word when it occurs in different places in RV. In particular, if any word in this Maṇḍala occurs in other Maṇḍalās, then we assign the same meaning in all the verses. This has not been done by most earlier translators and commentators with the exception of Sri Aurobindo. For details, see the essay in the appendix entitled, 'Principles of translation' in the book, 'Rig Veda Samhita: Tenth Maṇḍala' (SAKSI).

(viii) Epithets: We have refrained from ascribing purely human epithets like 'fame' (*yashas*) to the gods who are cosmic powers. 'To be worthy of fame' is a purely human condition which has no place in the description of cosmic powers. We indicate the correct meanings of relevant words. In particular the epithet for gods *yajīṣṭha* is rendered by S and G as 'Worthy of sacrifice'. The correct meaning is, 'most strong to perform the sacrifice' in all its occurrences. In the Veda, the gods perform the sacrifice (*yajña*) by the sacrifice, RV (10.90.16).

(ix) Roman transliteration of the Sanskr̥t mantrās: It is available from SAKSI as a separate book.

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12. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ṣha'.

Devanagari Symbol

Examples

Short Vowels

अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full

Long vowels:

आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon

Other vowels:

ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	r̥	comment below

Consonants:

क	k	kick, kite, cut
ग	g	gut, gig, go

च	ch	chug, church
ज	j	jug, jig, jar
ट	t̥	tub, tiger
ड	d̥	deed, dog
त	t	math, thin
द	d	mother, gather
प	p	pun, pat, peet
ब	b	bin, bar, bun
म	m	man, me, mist
न	n	net, nose
य	y	yes, yet
र	r	red
ल	l	life, lid
व	v	water, wood
स	s	sing, sit
ष	ṣh	ship, sheet, dish
श	sh	comment below
ह	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ट; ḍh ढ;

ph फ़; bh भू; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ्) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and śha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the saṃskṛt *visarga* symbol: pronounced with exhalation.

For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different, following from the vowel previous to the symbol 'ः'.

'ṁ' is pronounced as half 'm'.

ṣ is a conjunction that indicates 'अ'; Example:

māṣmṛtāt माऽमृतात् = मा + अमृतात्

13. Subject Index

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Dr. R. L. Kashyap is Professor Emeritus of Electrical and Computer Engineering at Purdue University, Lafayette, Indiana in USA. He had his Master's degree from Indian Institute of Science, Bangalore and obtained Ph.D. from Harvard University. He is the recipient of many International awards. In 2003 he has received Vedānga Vidvān award instituted by Maharshi Sāndīpani Vedavidyā

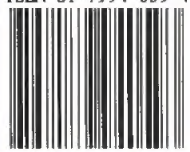
Pratiṣṭhān (Ujjain), an autonomous body of HRD, Govt. of India.

He has authored more than 350 research articles of which 220 are published in scholarly technical journals and the rest were presented at conferences. He has guided over 50 doctoral students.

He has written extensively on Veda. Some of his widely read books on Veda are : 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes), 'Rig Veda - First Maṇḍala', 'Rig Veda - Fourth Maṇḍala', 'Rig Veda - Fifth Maṇḍala', 'Rig Veda - Sixth Maṇḍala', 'Rig Veda - Tenth Maṇḍala', 'Why Read Rig Veda', 'Rudra mantras', 'Essentials of Atharva Veda', 'Essentials of Yajur Veda', 'Work Enjoyment & Progress' etc.

He is the Trustee & Honorary Director of Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, Bangalore.

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